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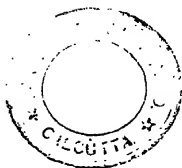
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PREFACE



, TO the Third Volume of our Quarterly Series of the "Friend of India," the Editors beg leave to add a word or two by way of preface.

The encouragement they have experienced in these their humble efforts to serve the cause of humanity and religion with reference to India, has so much exceeded their previous expectations, as to demand their warmest thanks. As they cannot ascribe its having obtained a wider circulation than any periodical work previously published in India, however, to any merit the work itself possesses, beyond that of faithfulness to its object, they rejoice in it as a proof of the increasing interest felt by their countrymen in whatever may tend to the improvement and happiness of India.

It becomes them to apologize for the irregularity with which the Numbers of this work have appeared while it professes to be a Quarterly Work, particularly the last and the present Number. When their readers recollect however that

while one of its Editors has been absent in Europe, another has been removed by death, and a third constrained for months to suspend his usual labors by severe affliction, they trust that they will excuse the unusual intervals in the appearance of the two last Numbers, particularly as the present contains little less than two hundred pages, instead of one, the quantity originally proposed in each Number. They reflect indeed with a degree of satisfaction on the fact that this failure has been more in appearance than reality. Although four Numbers have not been annually published, on the average *Four Hundred* pages of matter have been given in the year, as the *Nine Numbers* published in little more than three years, include nearly *Fourteen hundred* pages. The Editors trust therefore, that they have substantially redeemed their pledge, though they have not put their readers to the expense of four Numbers annually.

As affliction is now in a great measure removed, and they soon expect the return from England of one of its most efficient Editors, they humbly hope, that the work will in future be continued with less of irregularity. For this however they

dare not pledge themselves, as affliction may return, and if it should not, they are persuaded that the good sense of their readers will value the mature and thorough examination of any subject relative to India, beyond the hasty appearance of any particular Number.

In reviewing these pages the Editors almost regret that so many of them wear the air of controversy. This however to them appeared inevitable. If India be ever rendered truly blessed, it must be through Him in whom alone "all the nations of the earth shall be blessed;" and since, as the means of effecting this, efforts must be made to enlighten India with the knowledge of the Sacred Scriptures, it seems desirable that these efforts should be vindicated from misrepresentation whether intentional or accidental, and placed before the public in their true light. Nor is it less necessary, if Christianity be the means of blessing all nations, that its doctrines should be vindicated from attacks the direct tendency of which is, to destroy its very essence, reduce it to a level with Mahometanism, and cause revelation itself to sap the foundations of natural religion. It is

however with principles, and not with men, that controversy has been conducted ; and it has been a constant object with the Editors to clothe even the strongest arguments for the truth, in language consonant with the “ meekness of wisdom.” And should a single expression of another stamp any where appear, they acknowledge it to be wholly unintentional, and request that it may be forgiven.

With controversy of any other kind they have ~~no~~ concern. They consider what may be termed the politics of India, as lying within the narrowest compass possible. They feel assured that every good man unites with them in thinking that, under Divine Providence, every hope respecting the removal of the present miseries of India, centers in the stability of the British Empire in this country ; and that the duty of every real Friend to India is, to consider in what way he can most effectually promote this object.



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The Friend of India.

(QUARTERLY SERIES.)

No. IX.

ART. I.—*Cursory Remarks on Chapter II. of “Considerations on the State of British India, &c. &c.”* By Lieut. A. WHITE. London. 1822.”

THERE are few things more unpleasant than the task of animadverting on the work of another. It is indeed so invidious in its very nature, that nothing ought to reconcile the mind to its performance, but a sense of indispensable duty. Of those in Britain who, from a consciousness of superior judgment, learning, and discernment, undertake to direct the public judgment and rectify the public taste, we of course say nothing. A consciousness of superior talent and learning, imposes duties from which we who have no pretensions to either, are fully exonerated, and of which we can scarcely form a just idea.

Yet our character and pretensions, humble as they are, sometimes impose on us a task of this nature which cannot be neglected without a direliction of duty. We avow ourselves the decided friends of India, friends to its real interests of every kind: and if we in general prefer its *moral* interests to those which are merely *physical*, it is because we are convinced, that nothing whatever can bless a country if its moral interests be disregarded; that the highest cultivation of literature, the greatest ex-

tension of commerce, the most splendid victories and triumphs, in this case only add strength to the moral poison which pervades it, and increase its real misery: while on the other hand, a due regard to its moral interests, will blunt the edge of all distress of a natural kind, render men individually happy under its weightiest pressure, and, as far as practicable, lay the foundation for its complete removal.

While therefore, we are so far from arrogating this title exclusively to ourselves, that we rejoice in looking around us and numbering a host of friends actuated by the same feelings, a host increasing with every accession of virtue to our Indian shores, we are anxious both from feeling and from duty, to discharge the obligations this imposes on us, to watch over every thing which tends to affect the moral interests of India, and, however painful the task, to notice whatever we see appearing in public either in India or Britain, which tends to injure them only in a remote degree.

Feelings of this nature constrain us however unwilling, to notice certain things in the work before us. The impressions which the Chapter we have particularized, tends to convey, are so remote from truth, and hence so injurious to the best interests of India, that we cannot pass them over in silence without forfeiting all claim to the title which does honor to our pages. Few perhaps would expect any thing of this kind in a work which heaps such unqualified eulogy on missions. Who would suspect that any thing injurious to missions or missionaries, could be found in a work which speaks of them in the following terms: "Than that of missionaries there can be no career of utility more honorable to human nature, where men leave their native land, and expose themselves to the hazards of an ungenial clime, solely with the view of be-

nefiting a foreign race—an enterprize which exhibits a bright example of high and disinterested virtue.”* Yet we are altogether mistaken if there be not much in this chapter on missions, which is likely to be rendered the more injurious by the praise professedly given the missionary cause. When a man refrains from all expressions of eulogy respecting missions, what he may write on the subject, may do little injury. He may not be a man well affected to them, and may view every thing that regards them through a distorted medium. But when he openly stands forth as their eulogist, he is supposed not only to be well affected to missionaries, but well acquainted with their affairs; for what man of sense eulogizes conduct with which he is unacquainted? It is therefore naturally supposed, that his regard for missions will prevent his saying any thing unfavorable respecting missionaries, unless constrained by a love of truth and a stubbornness of fact which affection itself can neither overcome nor conceal.

The effect is in this case likely to be the more injurious through the representations made by our author of his ample opportunities of information relative to the Missionaries at Serampore. He has lived opposite to them, being parted from them only by a river not a mile wide; he has seen some of the native christians distributing tracts in his cantonment; he has even retained one of them as a servant. To a cordial approval of missions therefore, he adds the advantage of personal observation. How then can he be mistaken in his representations respecting their conduct? The supposition will naturally be, not that he has misrepresented them in the least degree, but rather that he has suppressed much of the truth; and that what he has given the world, is only a

See p. 41,

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part of what he could have said, had he not been restrained by feelings of respect and affection. Hence every representation he makes, will have peculiar weight; and any thing unfavorable, will do the cause of missions far greater injury, than could possibly have been done by one who appeared as an open and avowed enemy to the missionary cause. Whether in these circumstances our author has written respecting them with that care and circumspection, which his professions of unmeasured respect for their object and his avowed vicinity to themselves, would have created in a delicate mind, lest it should injure those in the opinion of the public whom he had placed in such circumstances relative to himself, will best appear from examining his declarations and assertions respecting them.

In the first instance our attention has been unavoidably drawn to the ideas which he has expressed respecting the Work on Hindoo Manners written by our deceased brother, the Rev. William Ward. Relative to it, after he having declared in page 77 that "in Europe, too much reliance appears to be placed on the accounts of the missionaries" we find the following paragraph in a note at the foot of the page,

"It is well known to every person who has been in India, that the character of the inhabitants of the province of Bengal is much inferior to that of the Hindoos of the upper provinces. Such being the case, Mr. Ward's book is calculated to convey a false impression of the great body of the people, his observations being only founded on a knowledge of the Bengalees, the most contemptible race in India. His vocation, too, has rendered him familiar with the greatest miscreants in the community. What respectable Hindoo would approach a man of his stamp, who has no sympathy for his religious opinions?"—See note, p. 77.

Before one so profuse in his eulogies on missions had made the declaration to the public, that too much dependence is placed on what missionaries have published, and that Mr. Ward's book "is calculated to convey a false impression of the great body of the people," should he not have considered in what a situation this declaration would place Mr. Ward? Is he aware that by this charge he completely destroys his character as an author? If Mr. Ward intended that his book should convey a false impression of the people of India, what becomes of his probity? If he was too stupid to perceive that his book was calculated to make this false impression on the public at home, of what value is he as an author?

But let us examine in what way it appears "that Mr. Ward's book is calculated to convey a false impression of the great body of the people?" The reason adduced is, that "his observations are only founded on a knowledge of the manners and habits of the people in Bengal." But we may reply, that if even these are faithfully delineated, the manners of twenty, or according to some, of nearly thirty millions of Hindoos, of a full third or as others say, nearly one half of our Indian fellow-subjects, furnish no very inadequate sample of the great body of the Hindoos, when they are all of precisely the same faith, and have been for so many ages under the influence of the same idolatrous system, even though Mr. Ward had taken no step to guard against his book's making a false impression as though it professed to describe the whole. Had our author read his work with any degree of care however, he would have found that Mr. Ward has taken pains to inform his readers, that this portraiture relates chiefly to Bengal, that almost every instance he adduces of living manners, is so-

lected from Bengal, and that the greater part of them are taken from incidents which took place within his own knowledge in Calcutta and its neighbourhood. Whoever will read Mr. Ward's book with attention therefore, will find, that it is NOT "calculated to convey a false impression;" and that the reliance placed on the accounts of this missionary, has *not* "been too great," although it so much displeases our young author.

But Mr. Ward is "lamentably ignorant of the manners of the Hindoos." Indeed! From whom do we learn this? From a young man who acknowledges that he has passed in India little more than half the period Mr. Ward spent here, and in a situation not only less favorable for taking a comprehensive survey of the general character of the Hindoos than that of a missionary, but than that occupied by gentlemen in the Civil Service of the Honorable Company, which he himself declares to be less calculated to furnish a knowledge of the habits of the people, than that occupied by a missionary. How many of the gentlemen in the Civil Service however, who have so extensively patronized Mr. Ward's work, have convicted the author of lamentable ignorance of the manners of the Hindoos? How many of those, who were Mr. Ward's contemporaries in India, have disproved a single fact that he has advanced? Not one, although their opportunities, by our Author's own confession, have been so much superior to his own. How shall we account for this? It seems rather too much to suppose that among all these gentlemen, there should not be virtue sufficient to urge one of them to undeceive the public, thus imposed on through Mr. Ward's "lamentable ignorance of the manners of the Hindoos." Yet no such contradiction of a single fact has appear-

ed either in a separate form or in the public prints, from one out of all these gentlemen, so much better qualified by their situation and the greater length of time they had spent in India than our young author. The inference must be therefore, that these gentlemen, who reside in nearly every part of the country, in the various parts of Hindoost'han as well as in Bengal, have found nothing in this work which deserved to be thus publicly contradicted,—unless we can suppose that a regard for truth and fact has forsaken the minds of them all, and taken up its abode wholly in the bosom of this young man.

But if Mr. Ward was thus “lamentably ignorant of the manners of the Hindoos,” was it absolutely necessary that his colleagues should have been all equally ignorant? It is a fact however, that a regard to accuracy and fidelity, prevented Mr. Ward's putting a single page of his work to press, without first submitting it to his colleagues. Yet one of these, Dr. Carey, has nearly completed his thirtieth year in India; and in publishing this work Mr. Ward suffered not a line to stand, of the accuracy of which Dr. Carey expressed any doubt.

In what instance however does Mr. Ward thus discover his “lamentable ignorance of the manners of the Hindoos?” In this, that he must otherwise have known that “any violation of conjugal fidelity among the Hindoos is generally followed by the loss of caste.” If this however be made the criterion of “lamentable ignorance of the manners of the Hindoos;” we fear that this charge will extend very widely. Not only does it apply to Mr. Ward's younger surviving colleague at this very day, after twenty-four years' residence in the country; but his eldest colleague, after nearly thirty years spent among the natives in India, is constrained to plead guilty to the same

charge. In all these years he has never heard of a single instance in which either a wife or a husband has been degraded from caste for conjugal infidelity. But instances of uncleanness of various kinds, are so frequent among the natives around him, that among themselves they scarcely excite either shame or surprise. •

While our author expresses so laudable a solicitude however that no false impression should be made on the mind of the British public relative to the morals of the great body of the Hindoos, should he not have felt some little concern lest a false impression should be conveyed relative to the character and conduct of the missionaries whom he thus praises? Is it only one species of misrepresentation which he abhors, that which represents an idolatrous system as worse than he thinks it? Is there no evil in conveying false impressions relative to the efforts made to plant Christianity in India? That such false impressions may be conveyed even without design, he himself admits when he allows, that while Mr. Ward's book is calculated *to convey a false impression of the great body of the people in India*, he himself "seems to be an honest, upright individual." Allowing our author then to have written with equal uprightness, (and with greater he cannot have written,) still this is quite possible. And although conveying a false impression of the conduct of missionaries, may appear to him of small import, compared with a false impression being conveyed of the effects of an idolatrous system on the morals of the Hindoos, yet should he not have guarded against it even on the principles of common equity? There appeared indeed the greater necessity for this, from his having stood forth as the eulogist of missions. If there can be "no career of utility more honorable to human nature," surely care should have been taken that no false impression should

be conveyed relative to the conduct and sentiments of those engaged in this career, particularly by a friend, a near neighbour; and if the missionaries whom he praises have been "indefatigable in their exertions" as well as "entirely devoted to the cause in which they are engaged," it can give him no pleasure to find that his book conveys an idea of their conduct and its effects so far wide of the truth, as in some instances to be as fully opposed thereto as the east is to the west. This feeling will be increased when he reflects, that while his panegyrics on them and their object, will permit no one even to surmise that he is not too much their friend to utter any thing injurious to them unless constrained by absolute necessity, his having resided so near them almost precludes the suspicion of its being possible that he can have been misinformed relative to their conduct and affairs. So completely are they misrepresented however, that in reading the account he has given of their conduct and its effects, they can scarcely realize therein any thing which agrees with the plain matter of fact. An instance or two they must be permitted to point out.

Of this nature is the assertion that "the labors of the missionaries have altogether failed in the direct attempt to introduce Christianity."* The obvious effect of this representation is, not only to discourage others from engaging in the same undertaking, but to discourage the public from supporting them if they should, which must lay the axe to the root of missionary efforts; as, although the Serampore Missionaries through the peculiar circumstances in which a gracious Providence has placed them, have been enabled not only to support themselves, but others engaged in the same work, these

* See p. 37.

opportunities can be so seldom enjoyed, that the most zealous and disinterested missionaries, unless supported by the public, must through mere want relinquish the career so eulogized by our author.

He further, "doubts whether more than a hundred or two hundred individuals have become nominal christians in the space of thirty years."* Surely on a question of this nature, so much calculated to encourage or discourage the public, such a friend to missions should have left nothing to "doubt" and uncertainty, especially while his living so near the missionaries, will induce most who read him to impute his doubt to friendship, and understand it as a modest method of expressing perfect certainty. Besides, a question of mere numbers left little room for "doubt," as nothing is more capable of demonstration than facts connected with numbers. His phraseology too renders it still more capable of demonstration. He does not say that he doubts whether more than one or two hundred individuals have in these thirty years become *sincere believers* in Christ; then the "doubt" might have appeared plausible, for none can search the heart but God only. His doubt is, whether more than one or two hundred have "become *nominal christians*," that is, have made an open profession of faith in Christ by being baptized in his name, a question which could have been resolved with perfect accuracy by referring to the registers actually published by his friends the missionaries. Should he reply, that he wrote this at sea when he had no opportunity of consulting any register of this kind, he should remember that registers had been published long before he left L. d. n. which stated the number as exceeding a thousand; and such a friend of missions should not

* See p. 22.

have perused these so carelessly as to permit the number to dwindle down in his memory to "one or two hundred," particularly in a matter that so materially affected those of whose career he professes himself such an admirer. But we may add further, that if he wrote this at sea, he did not *print it* there, but in Britain, where these accounts of the real number of natives in India baptized by his friends the missionaries, might have been obtained for him by almost any bookseller in the three kingdoms, had this been his wish.

Another slight circumstance adds to "the false impression" this representation is likely to convey. To have given a perfectly correct idea of the case it should have been mentioned, that in the first seven years there was no native baptized whatever: it was of course necessary that the languages should be learned, before any idea could be conveyed to the mind through them. It is well known to all acquainted with the records of the missionaries, that Krishnoo the first native baptized by them, was not baptized till December, 1800. Now from that period to February, 1821, the time when our author says he left India, is at most but Twenty years and two months. Thus the doubt, "whether more than a hundred or two hundred individuals had become nominal christians in the space of *thirty* years, happens in reality to describe or at least to *cover* the fact, that more than a thousand individuals have openly professed Christianity within twenty years and two months! Whether in a point so important to the friends of Christianity in Britain, considered merely in the light of a scientific experiment, this description be calculated to convey a *just* impression of the result of that career he so eulogizes, we leave to our author himself.

Should any reply, that a thousand baptized in

twenty years, is still no great number, we readily acknowledge, that compared with the number baptized in the days of the Apostles, it certainly is not. But it should have been recollected by Lieut. White, that the missionaries never came to India with the intention of working miracles, nor of renewing the wonders of apostolic times. And on the other hand, that although he has chosen to describe his "one or two hundred" proselyted "in thirty years" by the term "nominal" christians, it is neither the plan nor the practice of these missionaries whose career he so eulogizes, to admit into their churches those who may be justly termed "nominal christians." So far are they from thus acting, that they refuse to admit to baptism those who are justly thus termed even among their own countrymen; no European, however learned or well instructed, even though he be one of their own children, is received by them as a candidate for baptism till he give them evidence of possessing genuine piety, and of being a *real* as well as a nominal christian. This term so readily used by him therefore, conveys in reality "a false impression" to his readers, of the practice of the missionaries in fulfilling their ministry. A fact this which he himself will doubtless regret, when he reflects that although he does not expressly say, that few or none of those who have been baptized are real christians; his readers will in general supply the deficiency, and suppose that such a friend to missions who lived so near Serampore, well knew that truth forbade his using any better term to express these converts to Christianity.

* To those really acquainted with the habits and conduct of the missionaries however, which Lieut. White ought to have been when he lived so near them, (or to

have remained silent respecting them,) it is well known that while their churches are all voluntary associations, congregations of professedly faithful men and women, who esteem it their duty to walk in the Divine commands themselves, and in the spirit of christian affection to watch over the conduct of each other, they do not retain in communion as members of these churches, persons who are known to live in the practice of any vice whatever. Further, as these churches, or voluntary associations of faithful men and women, seldom greatly exceed a hundred in number, (indeed the twelve native churches which include the five hundred native christians now surviving; of the number baptized, contain on the average less than fifty) it is impossible that the conduct and habits of any individual can be long concealed from the rest, when each individual is of necessity personally known to all. If therefore the majority of these be not persons of real piety, the missionaries are acting decidedly contrary to their own principles, and deceiving their own brethren in Europe and America.

This *exposé* of facts precisely as they stand therefore, sufficiently proves, that "the labors of the missionaries *have* NOT failed in the direct attempt to introduce Christianity among the heathen" unless the labors of ministers eminent for piety in Britain have in this time also failed to introduce vital religion amidst those cities, towns, and villages, in which they have labored during the same space of time. Our author ought to have known that ministers of real piety both in England and Scotland, of whatever denomination they may be, esteem none of their neighbours around them real christians, if destitute of genuine piety. Supposing three or four of these ministers to have labored in concert however, in any

part of England, and either by their own ministry or that of those brought to the knowledge of the truth through their means, to have been made the instruments of turning one thousand persons from a life of open vice and profligacy to a course of real piety in the space of twenty years, would it be said of those ministers that they had "completely failed in their direct object," that of introducing real religion around them in the room of vice and iniquity. *Such* then and such *only* has been the "failure," of the missionaries in their direct object of introducing piety and true religion among the heathen in Bengal. And if in a heathen country, in which all is the thickest darkness as to doctrine, and the grossest vice as to practice, God has been pleased in the first twenty years after the languages were attained and the press brought into operation, to grant as great a degree of success, as has been generally granted to the labors of his ministers during the same period in Britain, where the Scriptures have been translated for centuries, and where every means of illumination has been so long enjoyed, wherein consists the "failure?" Is not the very language calculated to convey to the public in Britain "a false impression" relative to the result of missionary labors? Let our author himself judge.

It is scarcely necessary after this to notice another instance wherein his language is likely to convey a false impression, as it is only a part of the same misrepresentation. It is *not* a fact, that "it is only of late, since the direct mode has failed, that the missionary's attention has been more particularly directed to the immense aid which he could derive from a better system of education;" for, as has been already shewn, unless the preaching of the gospel is constantly "failing" in Britain, it has not failed in Bengal. It is

a fact that the missionary's attention has for *many years* been directed to this object; as the Serampore Institution for Native Schools, established seven, and the Benevolent Institution for Indigent Christian children established fourteen years ago, sufficiently attest. But although the expenses of their missionary efforts were constantly met by the labor of their own hands, it was impossible that extensive efforts for the encouragement of education among the natives could be thus met by them with all these missionary expenses lying on them. It must indeed be evident to those who reflect at all on the subject, that in the work of general education, individual efforts can avail but little without public support; and it is only within the last fourteen or fifteen years that a more careful and candid observation of the missionaries' conduct has induced the public in India to encourage them to submit to their notice, those plans for the education of the natives which they had been years previously maturing.

Nor would it be worth the labor to notice our author's sage advice to the missionaries relative to their mode of addressing the natives, were not his representing them as addressing the natives in a "cruel and insulting manner" somewhat calculated to convey "a false impression" to the public in Britain relative to their actual conduct. It implies the idea that while Lieut. White is well acquainted with the nature of the human mind and the means best calculated to conciliate it, the missionaries are not, although some of them are nearly twice his age, and this knowledge is to them of the highest importance. Or that if they are at all acquainted with it, they chuse to adopt a contrary course for the sake of enjoying the pleasure of cruelly insulting these poor Hindoos, whose salvation they above all things

desire. In this instance however, we perhaps wrong our author in saying that his work is likely to convey a false impression of their conduct to the public in Britain ; for we believe few in Britain at all acquainted with them, will deem them so completely destitute of common sense. It requires indeed but a small portion of that valuable quality to enable men to discern, that to insult a man is not precisely the mode best suited to gain his confidence and win his affection ; and that unless this be done, a man is not very likely to receive even the clearest truths, and still less likely to throw himself into the arms of strangers by forsaking the religion of his forefathers and making a public profession of Christianity. Our author may rest assured however, that the missionaries have never attempted to flatter the Hindoos by telling them that their system of idolatry is founded on truth ; their sacred books, authentic ; and that to renounce idolatry and believe in Christ, is by no means necessary to salvation. On the contrary as men of integrity and common sense, they have told them in the way most likely to gain their attention and find its way to their hearts, that " their stock " is really " a doctrine of vanities ; " their books esteemed sacred, merely human compositions ; and that to obtain salvation, they must turn from dumb idols to serve the living and true God.

Equally harmless though no less calculated to convey " a false impression " of their conduct, is our author's gravely advising them to desist from going out into the high ways, and from field preaching, their favorite mode of propagating Christianity ; and to avail themselves of the native presses. He indeed further advises the Christian missionary to suspend oral instruction, at least with a view to the present age, as it is vain till the progress of education has elevated

the Hindoo community in the scale of being. *How* vain oral instruction has hitherto proved, has already appeared in the examination of our author's "one or two hundred nominal Christians in thirty years," which accurately rendered, has turned out to be, a Thousand in Twenty years! Now if in the first twenty years a thousand thus openly embraced Christianity, of course through *oral* instruction, for what wise man would have gravely advised them to avail themselves of the press if they had been already in the habit of doing it? what may not be expected from oral instruction in the next twenty, aided as it is by that diffusion of education for which our author gives the missionaries so much credit at the present moment?

But is it fact that the missionaries have not yet had recourse to the native press, that our author so strenuously urges it on them? Had he examined the accounts of their mission with the care which is incumbent on a man who undertakes thus publicly to canvass their conduct and advise them to a different course, he would have found, that as early as 1801, no less than twenty-two years ago, a pamphlet printed at Serampore found its way into the hands of a man of high reputation among the Hindoos, who after having for many years sought in vain for something on which his mind could rest relative to the forgiveness of sins, had retired to a dwelling in a wood; and that this pamphlet led him to the missionaries at Serampore that he might ascertain the truth of the glad tidings that Jesus Christ died to save sinners. This ended in his openly embracing Christianity, and his adorning the gospel 'till his death by a line of conduct which put every gainsayer to shame. The widow of this excellent man, Petamber-sing, is at this day a member of the Christian church at Serampore. After such

effects from the press in the very beginning of their career, it seems a little singular that they should be so gravely exhorted to bring it now into action.

But it is "field preaching" and "preaching in the high-ways," which our author wishes them to forbear. This admonition is of admirable use, as it serves to shew the public in England, how void of common sense these missionaries are in their general course of conduct, in that they prefer addressing the natives in crowded assemblies in the fields or on the high-way, in the midst of tumult and noise, to reasoning with them in the silence of a house when they are at full leisure to weigh the truths brought before them. The good people in England little think that these discourses in the fields, on the high-way, or at some ghaut or place of public resort, are generally addressed to less than ten persons, sometimes to two or three, and not unfrequently to a single individual! They are not aware that the native seldom transacts any business in his mud cottage, even with his most intimate friend; and that if he converse with any one on the most familiar subject, it is generally under the shade of some tree. His mud habitation is not the place in which he chuses to see and converse with his friends; he does not introduce them to his wife and his family as is done in Britain. Should he have business to transact, or any subject to discuss, if he does not chuse the shade of some tree near, he will probably chuse the nearest public road, which may perhaps be a foot-path across a rice field, or some neighbouring ghaut, where he will sit perhaps for hours, smoking and discussing at ease the weightiest or the most trivial subject. Were the native never to be addressed *without doors*, he could never be addressed at all; and the missionaries could have no intercourse with him. Our

author's grave advice therefore to forbear preaching, or more properly *discoursing* with the natives, in the fields or the high-ways, is nearly equivalent to his advising them elsewhere, to forbear all oral instruction to them altogether. We say "discoursing," for on most of these occasions, the selection of a text and the division of a subject, are quite out of the question.

Should our author advise that the native be sought for discourse at his pagoda, still this must be without doors. This building, unlike one erected for Christian worship, contains little more than room for the wood or stone god, and an attendant to bring it food, or regale it with an offering of flowers, or keep the flies from annoying the inanimate log. The body of worshippers are without doors, under some stately tree, or possibly some grove ; or else quite in the open air. All this idle cant therefore, so often brought up respecting the missionary's "field preaching," or his preaching in the high-way," when properly translated, only means, that he searches for the native where he is most likely to find him, and for this purpose, possibly walks a mile on the high road, or crosses a field, or sits down at some ghaut, or rests himself under some tree by the way side, where he may sometimes meet with ten, but is oftener obliged to content himself with two, or possibly a single individual, with whom he converses in a friendly manner ; and perhaps presents him with a tract laying before him "a few plain reasons or facts, relative to his eternal interests." Yet if while thus doing, some sagacious observer should pass by, who discerns that this missionary is discoursing with a native, neither within four walls nor under a roof, he is instantly guilty of the crime of field preaching or of preaching on the high-way !

As to our author's advising the missionaries "to convince the Hindoo of his error in the silence of the closet," they would feel obliged, as he has himself such a thorough knowledge of Hindoo manners, by his informing them where the Hindoo's closet is, and what closet he has beside the shade of the tree which shelters from the sun his mud habitation consisting generally of one room. If our author however uses the term metaphorically, and means to say that he ought to put into his hand "those demonstrable proofs of the Christian revelation, which have convinced himself," we would beg leave to inform him, that this has been done for at least these twenty-three years past;—but we would further beg leave to ask how this could have been done, or how it is in future to be done, without meeting with the Hindoo;—and how he is to be met with but by being sought in the field, the public road, or some place in which he is to be found. And if he be met with in the field or on the public road, we would intreat our author further to say, how many questions the missionary may be allowed to exchange with him, without being guilty of the unpardonable crime of field or high-way preaching.

But if the sage cautions given to the missionaries respecting their future conduct be calculated to convey the impression that they have hitherto acted like persons devoid of common sense, what our author adds respecting the natives who have embraced Christianity, if it be true, will leave the missionaries as little claim to *common honesty*, considering what they have invariably declared to the public, both in Britain and India. Respecting these Native Christians he says, "The missionary must know that these men have rarely embraced this faith from conscientious motives:—

expelled from the community of their ancestors, they have been compelled, by necessity, to become Christians. This being the case, the upright missionary ought to sympathize with the just indignation of the Hindoo, who shrinks with abhorrence from the boon of Christianity when proffered by a miscreant whose character has been stained by the commission of every crime."*— "There never will be a want of seeming converts as long as the missionary holds out encouragement in money." † "The moral estimation of these converts is very low; in this respect the Hindoo or the Musulman ranks infinitely higher."‡ To this may be added, the assertion that "Mr. Ward's vocation has rendered him familiar with the greatest miscreants in the community." If however all this be fact, the missionaries, as it is the standing rule of all their churches never to receive any one to baptism of whose genuine piety they doubt, must either have been incapable of distinguishing real piety from the grossest vice, or they must have been guilty of the most unprincipled conduct in publishing to the world those for men of piety whom they knew to be infinitely lower in their morals than the Hindoo and the Musulman, men who, expelled their caste for the vilest crimes, have been induced to become nominal christians by encouragement held out in money.

The east however cannot be more distant from the west, than these assertions are from real fact. So far from having ever held out money as an encouragement to any one to make a profession of Christianity, the missionaries have invariably refused to baptize any one however respectable his caste might be, of whom they had reason to believe, that in wishing to embrace

* See p. 38.

† See p. 45.

christianity he was actuated by mercenary motives ; and if they have afterwards discovered this to have been the case, they have rejected such from their communion as unworthy the Christian name. Nor while they account caste nothing but a name, have they ever, to the best of their recollection, baptized a single Hindoo who had been previously expelled from his caste on any account, and certainly never one who had been expelled on account of his crimes.

Of the moral character of those native christians as compared with that of Hindoos and Musulmans, the missionaries have had sufficient opportunity of judging. The space of twenty-two years, comprizes the greater part of that allotted to a generation ; and if this be not a sufficient space to develope character, few on earth are authorized to form any judgement on the subject ; at least our author is precluded, as his opportunities have included little more than half that period, supposing he commenced his observations on the conduct of these "nominal christians" on the day of his arrival in India. The missionaries have also seen their conduct in every situation and conjuncture of circumstances. They have seen them before baptism and afterwards, in prosperity and in adversity, in health and in sickness; and above all have witnessed their conduct and feelings on a dying bed ; and our author will readily allow, what he must one day feel, that,

" A death-bed's a detector of the heart."

After all this if the missionaries possess a particle of honesty, they must be at least capable of bearing testimony to the truth in this respect ; and if they are without this, it is no wonder that their proselytes are such miscreants. In bearing their testimony however,

they will come as near to his ideas as truth will permit them.

In the first instance then, they have found some who have come to them from among the Hindoos, so deeply imbued with the love of that falsehood, dishonesty, and uncleanness which they had seen constantly practised among their countrymen without even a blush, that their superficial acquaintance with the truth has not formed in them new principles of action : in heart and practice they have remained Hindoos still. These after a short time, unable to bear the light which testified that their deeds were evil, have left even their employment, in which they had been continued after they had been excluded from christian communion, and, inveterate in their former habits, have forsaken all Christian society and shunned the light by plunging into their former darkness, where they have been welcomed by their former neighbours and acquaintance. Thus in apostolic times the apostle had to complain even weeping, of some "whose god was their belly, whose end was destruction, and who gloried in their shame ;" and thus in Britain, the gallows, the hulks, and the pillory, claim from year to year their share of nominal christians, notwithstanding their having been previously declared in the most solemn manner, to be members of Christ, children of God, and heirs of the kingdom of heaven.

We add further, that as remaining in christian communion is quite incompatible with the known practice of falsehood or dishonesty even in the slightest degree, any person's being found guilty of these, though the object be less than an anna, (of taking which no servant beside a Christian native will think any thing,) this will be instantly followed among the missionaries by exclusion from Christian communion. In consequence

there is around most native christian churches a certain number of persons, in some cases an eighth, in others a tenth, and in some a twelfth of the number once baptized, who are excluded from Christian communion, for conduct forbidden by the sacred scriptures. Yet the conduct of these very persons in point of morality, is far superior to any thing found or even expected from their heathen neighbours. It is scarcely necessary to add that in Britain itself, perhaps the greater part of those termed "nominal christians," in their love of temperance, uprightness, and truth, their hatred of slander, malice, and envy, rise little above those excluded native christians. This has been justly and feelingly lamented from age to age by the best characters in the national church, although the neglect of all discipline still permits such to be constantly seen at the Lord's table.

Having thus far conceded things, the missionaries are constrained by truth itself to add, that in point of truth, fidelity, uprightness, probity, and purity of conduct, the rest, which form the great bulk of their native brethren, are as far superior to their Hindoo and Musulman neighbours, as though they were a totally different race of people. So full a trial have the missionaries made of these native christian brethren from month to month, and from year to year, that they now no more expect any thing false or dishonest from them than they do from English christians; and while there is still in them a certain weakness of mind which distinguishes and will perhaps ever distinguish them from Englishmen, they find that they can so rely upon them relative to uprightness and purity of conduct, that they can scarcely select an equal number of European christians around them in whom they can more

fully confide, than they can in the greater part of these Native christian brethren, in all things suited to the size of their minds, the extent of their understandings, and their former means of instruction.

But a particular feature in their conduct which scarcely less strongly marks their entire change of mind, is, their sympathy for each other in time of sickness and in the hour of death. While the cool desertion of the dying Hindoo, with the exception of perhaps one or two of the nearest relatives, by every friend not only at the hour of death, but even at the funeral pile, is sickening to every man of humanity, those native christians the moment a brother is ill, surround his humble cot, cheer his mind, and endeavour to relieve his bodily pain by every means which holds out the least hope of success. They read to their dying friend the blessed promises of the gospel; they encourage him with the hope of his soon joining the blissful assembly above; they unite around his couch in hymns of praise to the Redeemer expressive of their trust in him and their desire to be with him, 'till the gloom of death seems lost in the glorious hope of a blessed immortality.

There is indeed something in a death-bed scene among native christians, which is not always found among Europeans. It seems almost wholly divested of that dark and mournful gloom, so often found in the dying chamber of the European christian, even where not devoid of hope in Christ. Hindoos in general are from habit stupidly insensible to the horrors of death. Having no idea of the real state of the soul after death, and viewing death as little more than a transition from one form of matter to another, it is scarcely regarded as an object of dread; and where the ties of affection are not particularly strong, the parting is seldom so heart-rending

to surviving friends as among Europeans. Native Christians, it is true, realize the state of the soul after death ; but they do not clothe a death-bed with all that traditional horror which it is so difficult for Europeans to shake off, even with a sure hope beyond the grave. Having less of this to weigh them down therefore, than European christians, they feel the joyous prospects afforded by the gospel in a more lively manner, and find them far less alloyed by terror. Hence among them a death-bed scene is often a scene of sacred joy. Distress and fear seem almost entirely banished ; mutual love, mingling with an expectation of eternal joys, softens every pain ; and while the spirit of the dying friend, realizing a fore-taste of that love and joy which are to reign throughout eternity, joyfully wings its way to the blissful regions above, the mortal frame seems literally to fall asleep in Jesus.

The demonstrations of affection shewn by them to each other however, do not end here. As it relates to death they completely banish all former prejudices of caste, and appear transformed, from unfeeling natives, into humane, affectionate, and enlarged christians. The abhorrence which the Hindoos have of every thing connected with death is well known. With the exception of a relative or two, scarcely a single individual is seen at the funeral of any native neighbour however respectable, unless the widow can be prevailed upon to burn herself alive on the funeral pile. And such is their horror of doing any thing whatever for the dead, that if a person expire on the river, it is with the utmost difficulty that the boatmen can be persuaded to proceed with the deceased to the house of the next friend. The Native Christians however, who have been brought to prefer interring their deceased friends to burning them,

(a thing never before heard of among Hindoos,) instead of forsaking their deceased friend on the soul's quitting the body, as Hindoo servants generally forsake their masters, however kind and generous they may have been, perform for them without the least hesitation all those offices of affection which Christian friends perform for each other in Europe. Some, accustomed to the mattock, dig the grave, others dress the body and prepare the funeral; and when every thing is ready, they all unite in the pious office of bearing to the grave the remains of their Christian brother.

The house of the deceased, as well as the funeral, also presents a totally different spectacle. While genuine demonstrations of affection are seen on every side, all that loud and often unmeaning lamentation, which distracts the whole neighbourhood among idolators, has entirely disappeared. The parent, the husband, the wife, sorrow, it is true; but they sorrow not as those who have no hope. Nothing unseemly is seen; a calm and solemn quiet pervades the whole, almost the emblem of the peace into which the christian has entered, interrupted at intervals by solemn ascriptions of praise to the Redeemer as they bear their deceased friend along to the place of interment. The heathen neighbours around, astonished at the sight of death attended with so much solemnity and so much affection, voluntarily unite in the funeral train, and the whole street is often assembled at the grave to hear unfolded the ground of the Christian's hope;—and in more instances than one, impressions have been made at these funeral scenes which we have reason to believe have never been obliterated. Such scenes the Editors of this work have often witnessed; and from the frequency of mortality, they are to be witnessed at Serampore almost every year.

We may indeed mention another circumstance which serves to throw light on the character of these Native christians. In some instances when drawing near the grave after an illness of perhaps some months, they have been assailed by some of those impostors who abound in Bengal. A person, believed in the neighbourhood to be capable of curing nearly all diseases, has offered to restore them to perfect health, if they would call on the name of Ram, or Krishnoo, or Doorga, or some other Hindoo god. This is a trial of which an English christian can scarcely form a just idea. The poor, emaciated Native christian, on the brink of the grave, with the full certainty that a few days will convey him thither, is now assured by all his neighbours that he will certainly recover if he have recourse to this remedy. It matters little as to the truth of these pretensions; to the sick christian they come attested by all his neighbours, and often strengthened both by their intreaties and their reproaches. Yet we have never known the christian give way; we have known him triumph over every thing in more instances than one; and repel the whole host of neighbours around him by declaring, that he was in the hands of his *Saviour*, who, if it pleased Him, could restore him to health; and that contrary to the will of his Saviour he had no wish to live. Such then are the men, both living and dying, whom our author has chosen to represent to the British public as "the vilest miscreants,—in morals infinitely below their Hindoo and Musulman neighbours." Every one of these facts however, our author might have known had he merely taken the trouble to enquire of any one of the Serampore Missionaries respecting these points, when he lived so long in their neighbourhood.

We are constrained further to notice some expressions

which seem calculated to convey a false impression relative to the diffusion and translation of the Scriptures. He observes p. 39, "The missionary possesses a powerful instrument in the native press, which might set forth his arguments and proofs. A few plain reasonings addressed to the thinking portion of mankind, exhibiting the superiority of the Christian faith as a rational system of belief, would do infinitely more than the hundreds of thousands of Scriptures which have been scattered throughout the land, without producing the slightest benefit from the inability of people to read them. It is an egregious error which the English public have fallen into, in supposing that the cause of Christianity has been advanced in proportion to the number of Scriptures which have been distributed. Very few of the people can read these books; and if they do, they are perused with an interest altogether different from that in which they are regarded in the eyes of Christians."

In this paragraph the first thing calculated to convey a false impression is, our author's mentioning "the hundreds of thousands of Scriptures scattered," as this expression must convey an idea that two hundred thousand copies of the Scriptures at least "have been scattered without producing the slightest benefit, from the inability of people to read them;" and it may well authorize the conclusion that the number thus uselessly scattered, may have amounted to three or four hundred thousand; and hence the expense incurred of so many hundred thousand, compared with the few persons really become christians, may discourage the public by conveying the idea that the distribution of the Scriptures is vain, although they form the most powerful means of turning men from idolatry. We think it necessary therefore to state, that the

number of copies published of the Scriptures in all the languages of Hindoost'han at the time our Author left India did not amount to *Thirty-five Thousand*, instead of being "hundreds of thousands;" and if very few of the people can read these books, still amongst a hundred millions of inhabitants we may hope that at least thirty-five thousand may be found thus capable of reading. It is however singular that "a few plain reasonings from the native press exhibiting the superiority of the Christian faith as a rational system of belief" are to do "infinitely more than the hundreds of thousands of Scriptures which have been scattered throughout the land." Are not these reasonings to be *read* also? and if people can be found able to read these, can they not read the scriptures? On what principle then are these reasonings to do "infinitely more" than the Scriptures, unless on the ground that the reasonings of men are infinitely more likely to convince the m'nd, than those dictated by the Spirit of God himself? Surely if at all believed by his readers, these expressions are calculated to convey a "false impression" of the value of the Scriptures themselves.

But the missionaries may justly complain that "a false impression is conveyed" of the manner in which the Scriptures have been translated. Our author adduces from a Magazine published in Calcutta in October, 1818, the story that "in the translating room of the missionary establishment the various pundits or men learned in the languages of Asia are placed forming a circle, in the centre of which is placed a pundit versed in Hindoost'hance, in which all the others are supposed to be skilled, and in English with which this pundit himself must necessarily have an intimate acquaintance; and that so soon as the Mahratta, Sikh, Guzeratee, Orissa, and other pundits have prepared their writing

materials, a verse is read from the English text by a missionary or any other European, or Anglo-Asiatic; and this verse, as it is read word by word by the Englishman is repeated word by word in Hindoostanee by the central pundit, in the hearing of the various pundits who surround him each of whom sets the word down in his own language or dialect;—and thus the work is completed.”

This most absurd of all stories, our author says “he was induced to inquire into, and was informed by a Christian convert that it was the case, and positively adds that this is a fact which ought to be distinctly explained!” Nay he mentions that “it had not been contradicted.” Could he suppose that any one of the missionaries would degrade his understanding so far as to contradict such a story as this? or that they could have so low an idea of any man’s understanding in India, as to suppose him capable of believing it? Since however they have found one capable of repeating it in print; they beg leave to say that the whole is the most gross and palpable falsehood; that they never yet employed any pundit who possessed an intimate acquaintance with the English language; that no one, either missionary or European, or Anglo-Asiatic, or native, ever thus dictated a verse or a clause, or a single word of the Scriptures for translation within their precincts; and that they consider such a course as capable of being adopted by no one who is not either a maniac, or an idiot. What a pity that our author had not been induced in this instance, to enquire of one of the missionaries, particularly when living within a mile of them? Surely it might have been worth the labour to have crossed the river some fine morning merely for the sake of witnessing for a few moments, a procedure in translating the Scriptures scarce-

ly inferior in ingenuity to that of a Japanese in praying by a touch of his finger applied to a whirling machine!

In thus pointing out the instances wherein our author's representations are calculated to convey "false impressions" relative to things which concern their efforts to spread Christianity in India, the missionaries do not impute to him any evil motive. They indeed do not presume to pass any judgment on his motives. They merely find such representations made; and finding them to be so contrary to what they know to be the real state of things, they feel it their duty to point out the simple truth respecting these facts and circumstances, with a view to the promotion of the best interests of India. If there be no hope of its best interests being ever promoted but by the introduction of Christianity, it seems of some importance that the attempts made to introduce Christianity, should not be misrepresented to the public in Britain, through whose powerful aid, this, under divine help, may be expected to be accomplished. It has not been without deep regret that they have felt constrained thus to take up the subject, particularly as it regards a young author, who, when writing on things with which he is thoroughly acquainted, has much which they have perused with pleasure.

ART. II.—*Sketch of Popular Ideas relative to the Burning of Widows, Shraddhas or Funeral Feasts, &c. taken from recent occurrences.*

IN seeking to obtain a correct knowledge of the ideas and modes of thinking current in any nation, undoubtedly one of the most effectual means is, that of recurring to their religious writings. These of course are the foundation on which these ideas are built; and without recurring to them, the most accurate observer must often find himself at a loss relative to the origin and design of the most common practices. An acquaintance with the religious writings of the Hindoos, is absolutely necessary to our forming a correct idea of those customs and observances which pass before us from day to day.

But while the value of a thorough acquaintance with the religious writings of the Hindoos, is fully acknowledged, it is still a fact that if we would make ourselves acquainted with the actual feelings and thoughts of the multitude around us, we must not wholly neglect their popular and current ideas. No religious writings contain all those ideas which find a place in the daily practice, if not in the creed, of those who profess to take them for their guide. It would be vain to search even in the Sacred Scriptures for every idea which exists in the mind and influences the conduct of not merely the cottager in Britain, but of the merchant, the man of opulence, and even the man of erudition. Although the Scriptures are so widely diffused and so constantly explained in Britain, there are still many ideas floating in the mind in common life, which have little or no foundation in the Sacred Writings. It is therefore no wonder if in the common course of life among the Hin-

doos, there should be many ideas continually acted upon, which are scarcely recognized in their Shastras, when these exist merely in manuscript, in the hands of the brahmuns alone, and in a tongue to aspire to a knowledge of which, would be esteemed a crime in the great body of the people. Of this we have a melancholy instance in the dreadful practice of burning widows alive with their deceased husbands, which prevails to so shocking an extent in the metropolis and its vicinity, although after the closest examination made both by its abettors and those who abhor this system of murder, it is found to be not only uncommanded, but virtually forbidden by Menu himself, of whom the Hindoos say, any thing militating against Menu is of itself void.

A knowledge of those popular ideas relative to the dead, which so strongly influence the minds of the great mass of people around us as to cause them to part with a large portion of their substance from year to year, cannot be wholly uninteresting to those who feel concerned in the happiness of their fellow-creatures. An opportunity of observing these precisely as they are found in the mind of the illiterate but rich Hindoo, occurring lately in their neighbourhood, the Editors of this work thought it might not be labor wholly lost, to trace them out in their popular forms, and ascertain precisely what they are; that while they are familiar with their own ideas respecting the future state of the dead, they might on so solemn a subject, ascertain precisely the fears, the hopes, and expectations of those by whom they are surrounded. The occasion was the following: A native neighbour of theirs whom they had long known, and with whom in erecting Serampore College, to which he was in heart unfriendly, they had much

intercourse, died in July last. As he was wealthy, it was soon rumored that his family, consisting of his brother and his five sons, the eldest about thirty-two, intended to perform a Shraddha or funeral feast for him, which should involve the expenditure of at least Fifty Thousand Rupees. Struck with the powerful influence of those ideas which could induce persons who had never expended a thousand rupees in the instruction of the young among their own countrymen, thus to part with a sum, which discreetly expended in schools in the next seven years, would be sufficient to communicate sound knowledge to all the youth of the country for miles round, they determined to examine these ideas as they actually existed in the minds of their neighbours, and to submit them to the public in this Number; as they may be esteemed a sample of those which in general pervade the minds of the rich and opulent among our Indian fellow-subjects throughout the metropolis and its populous vicinity. It may perhaps lead to a somewhat more extended sketch of popular ideas and habits if we briefly trace the rise of this family.

This respectable Native, whose name from delicacy to the family we forbear to give, was of the *Teelee* caste, which ranks about the twelfth below the *Kaysta* or writer caste among the Shoodras. He was a native of Serampore, his family having been settled there before the Danish government, through the cession of two small villages by the Raja or Zumindar of *Pa-toolee*, were enabled to acquire territory and form the present settlement at Serampore. This Raja's residence is still at *Pyrapore*, a hamlet belonging to the Danes and situated about a mile to the west of Serampore. The cession of these villages took place about

the year 1755, when the whole territory around Serampore was in the hands of native Rajas, the English then having no territory on the Serampore side of the river, the whole they have there being acquired afterwards in the war which continued with little intermission from 1757 to 1761, and ended in the cession to them of the whole of Bengal, Behar, and Orissa. These two small villages were ceded to the Danes in consequence of their having accommodated the Raja with a sum of money which he did not find it convenient to repay.

This infant European settlement greatly increased the demand for the various articles of life raised by the natives and added much to the traffic of the town. The father of our rich native neighbour lately deceased, from a laborer, soon became the master of a small shop, and in course of time married his daughter to a man who kept a shop in some bazar at Calcutta. On the daughter's being settled with her husband there, her eldest brother, our late deceased neighbour, went into the employ of his sister's husband, and being found highly active and useful in the shop, he was allowed a sixteenth part of the profits, in addition to his food. After his sister's husband's death, the father seeing how well he had managed his son's business, offered him half the profits, if he would continue there and carry forward the business in behalf of his little grandson. To this he agreed; and report adds, that his sister put him secretly in possession of a box of gold-mohurs unknown to her father-in-law. This may be true or it may be false; things of this nature are said to be often done by native sisters to their brothers in similar circumstances. Envy however at his future wealth, was quite capable of originating the story. He continued thus to manage the business of his nephew till his sister's death, which happened when he was

about forty: when, finding himself capable both as to talents and capital, he went into business on his own account, and in the course of twenty years he is said to have realized property in lands and money little short of Twenty Lakhs of Rupees. This vast sum was gained partly by trade and partly by the purchase of land. While he had one shop or warehouse in Calcutta, he opened another at Ghyretty, about twenty miles above Calcutta; another at Culna, about forty miles distant; a third at Moorshedabad, and a fourth at Bhogwangolah, where salt, cotton, and other commodities were deposited, and gomastahs or clerks constantly discounted every bill he drew, or directed to be drawn on himself, and regularly conducted mercantile transactions as his servants.

The purchase of *talooks* or *estates*, was another means by which he increased his wealth. The mode he is said to have adopted, was, that of furnishing money in the readiest manner to the owners of talooks near Serampore, whenever they felt themselves unable to raise money to discharge the usual assessment on their lands; and when the sum, with compound interest thereon, which was never less than Twelve per Cent, amounted to about two-thirds the value of the estate, he persuaded them to give up the estate to him at a price he himself fixed; which, as they had no alternative, was generally done. In this manner the land he left at his death, is supposed to amount to nearly Forty Thousand Bigas, independently of cash and moveable property.

Favored thus with an uninterrupted course of prosperity, and possessed of such abundant wealth, our native neighbour, though the son of a common laborer, thought his wealth entitled him to those badges of exterior distinction upon which natives set so high a value, among

which is, the retaining of a number of *chubdars* to run before him with silver sticks; in consequence of which he was said, two years ago, to be negotiating with the Danish authorities for permission to assume within their precincts this mark of distinction, so important in the eyes of a native. Whether this negotiation was ever brought to a close, we are unable to say. But in June this year, after sixty years of uninterrupted health, he was seized with a fever; and after combating with it for some time in Calcutta in the course of business there, probably without applying to any European for medical aid, he was brought home to his own house at Serampore, and four days afterwards carried to the river side, where he lived nearly a day and a night, and expired at ten in the evening, leaving his immense wealth to his family, which consisted of his brother, his five sons and one daughter, the eldest of the sons being about thirty-two, and the youngest about fifteen.

Some days before his death, however, with the view of preserving his vast wealth in the family without any division of it, he took a step by no means uncommon among the natives. Calling his only surviving brother, a few years younger than himself, he, in the presence of his children, appointed him the head of the family, directing his sons to regard him in every thing precisely as himself. In consequence of this step, as long as these relatives can be prevailed upon in any way to remain together, (and it is dishonorable in a high degree to separate from each other,) this property will remain as a joint stock common to them all, the uncle being the head of the family and the master of the house, and his wife the mistress of his brother's widow, his unmarried daughter, and the wives of all his sons, whose commands, however capricious and oppressive, must be obeyed

by them all; nor have they the least refuge from the misery which may arise from such oppression, unless they can secure their uncle's ear, and set him against his own wife. As it is esteemed so dishonorable to separate although the English law sanctions it, Hindoo families have sometimes thus continued together for a full age, or perhaps longer, notwithstanding the domestic misery it so often creates, which in many cases is great. All the disbursement of property resting with the head of his family and his wife, the aged mother who has presided at the head of the family perhaps thirty years, is deprived of the command of the smallest sum of money without the will of the new mistress of the house, possibly her sister-in-law who continually viewed her with envy as possessing more of power and wealth than herself, or perhaps her daughter-in-law whose idleness and caprice the venerable matron had been obliged year after year to reprove for the sake of family quiet.

This state of dependence and privation, to an aged woman accustomed during her whole life to the command of all things, is almost worse than death itself, when the mind is neither supported by the consolations of religion, nor stored with the common resources of knowledge. Yet there is no remedy. Were such an aged matron to attempt to supply herself with the most common comforts to which she had been so many years accustomed, by selling any trifle of that property over which she had so long possessed the entire command, or even any thing of her own ornaments; this, as she now possesses not the least right of property whatever, if discovered by the domestic through whom she must attempt to procure such trifling comforts, would immediately be imputed to her as an act of dishonesty, and would subject her to every species of ill treatment that

the rage of her jealous and unfeeling sister-in-law, or possibly her daughter-in-law forty years younger than herself, might think proper to heap upon her.

This however, as *Rammohun-Roy* has so justly and feelingly lamented in a late publication on the Laws respecting Women among the Hindoos, is a state of misery to which every Hindoo mother is constantly liable. After having presided over the family possibly for forty years, and with the utmost care and affection reared a family of sons, she is at length deprived of her husband, her support, and the partner of all her cares. This stroke, instead of leaving her as in England with a certain portion of independent property, to reside either with or separately from her sons, as shall most promote the comfort of her declining years, instantly precipitates her from the highest seat in the family, to a state of servitude under a capricious daughter-in-law, who perhaps mortally hates her, and tyrannizes over her with all that malicious exultation which belongs to an ignorant, and unfeeling mind, heightened possibly by the giddiness and folly of youth, and the remembrance of insults imagined to have been received from the aged matron, when, as the head of the family and the guardian of its peace, she was obliged to reprove her wayward tempers. Unless the aged matron however can possess the ear of her son beyond his own wife, she has not the least remedy against the most unfeeling oppression, or the most poignant and aggravated insults even to the end of life. To those who consider how keenly alive the female mind among the Hindoos, is to every thing of degradation after having for so many years exercised uncontrolled sway in the same family, it will be no wonder, that destitute as it is of every resource derived from knowledge and true reli-

gion, death should be chosen rather than life; and the funeral pile with the expectation of connubial happiness for Thirty-five millions of years, preferred to a miserable existence dragged on for a few years in a state of insult and destitution.

How far these feelings had influence in the present case, we are unable to say; but so it was, that in the first paroxysm of grief, the companion of our native neighbour's cares and the mother of all his children, at the age of fifty-five, declared that she would not survive him. It is said that the brother-in-law and the sons used great persuasions with her to reconcile her to life; but however earnest and sincere they were in these, they determined that the dead and the living should be burnt together at one o'clock that very morning, that is, *within three hours after the death of the former.* On this case, which is one of the most decided of those instances of self-murder, we have ever personally known, we cannot forbear remarking, that the relatives and particularly her sons, cannot be wholly exonerated from blame. That a woman who had lost the companion of all her joys for so many years, should in the first paroxysm of grief feel no desire to survive him, is no great wonder. Cases occur in Britain, in which the widow, in the first moments of grief, wishes not to survive the beloved and faithful partner of her life, even though she have no prospect of so dreadful a reverse in her circumstances as awaited this respectable matron. Of this reverse, however, the wife of our rich neighbour could not be ignorant, as she knew that all power in the family was now transferred to her brother-in-law, and that the happiness of every female in the family must thenceforward lie at the mercy of his wife. And when to this was added, the delusion with which she was seduced by her spiritual guides, that by this

step she would at once enter on a scene of connubial felicity to continue for Thirty-five Millions of years, it is no wonder that in the first three hours of her grief, death should appear to her better than the prospect of degraded life before her.

But what would be thought in Britain of those relatives who should in the first hours of uncontrollable grief, place the means of death within the reach of a mother thus frantic with sorrow, even though they should say every thing to dissuade her from thus ending her days? What credit would be given to their most solemn protestations, that they really wished her to live? Would it not be replied "Had this wish been sincere, you could easily have removed her during these few hours to some room far remote from the mournful scene, and have kindly kept her there with some female friend at least for three or four hours 'till the flames of the funeral pile had been extinct, and she, moderating her grief, could have viewed things through the medium of reason and maternal affection." This very course, report tells us, was adopted, much to his honor, by another of our native neighbours some years ago, who could not bear the thought of parting with his mother in this dreadful manner, and who after treating her with all the respect and tenderness due to a mother even till her death, is said to have expended at her funeral feast a far larger sum than that under our present consideration. In thus examining the real motives which originated and fostered this dreadful self-murder, we apprehend we are doing no disservice to the cause of humanity. It seems proper that a deficiency of due filial feeling which ends in the death of a mother, should be as really held up to animadversion, as that rapa-

city or want of compassion in others, which may gratify itself in the dying pangs of an innocent fellow-creature, a worthy member of society.

There is another circumstance in this aged mother's dreadful death, with which we could not but feel deeply impressed, when it was related to us. When her nearest relatives had so far reconciled themselves to her burning herself alive, as to permit her to proceed to the place accompanied by themselves and her spiritual guides, within *three hours* after the death of her husband, Five Hundred Rupees in *Sikee* or four anna silver pieces, were put into her hands to distribute to her poor neighbours on the road. Now the scarcity of these small silver pieces at Serampore, is such, that it is doubtful to us whether by applying to all the shops in Serampore we could collect a hundred of them in the course of a whole day. That two thousand or nearly that number, therefore, should have been procured in three hours in the dead of the night,—in any other way than their being prepared before hand, entirely surpasses our comprehension. But if these were procured *before* the death of her husband, there must have been some *prior* intention relative to this poor woman's self-murder somewhere, and this prior step must have been taken *before* she could possibly have declared her determination after her husband's death. And if this were the case, can we avoid observing what feelings this horrid practice is capable of originating even in the minds of the nearest relatives? On this we forbear to comment farther: of what character these feelings are which cause one fellow-creature to determine that another fellow-creature shall die who is guilty of no crime, and to make preparations for that event before hand, is acknowledged by the laws of every civilized nation. We return to the narrative.

Although the minds of these five sons had thus acquiesced in their mother's burning herself alive within so short a space after their father had breathed his last, and nothing remained but to immolate the living with the dead, the business was yet involved in difficulty. Application was made to the Daroga, or native officer of justice; but it was found that he did not possess power to grant permission. It was necessary to obtain this from the excellent Danish magistrate, recently arrived from Europe. On application being made to him, he rose, though it was midnight in the midst of the rains, and went to the house to ascertain from the aged mother's own mouth whether she really wished thus to destroy herself, and if possible to dissuade her from so dreadful an act. Here however, his humane intentions were frustrated; the family refused to let him see her, and brought him an answer as from her, purporting that she would meet him at one o'clock at the funeral pile. The worthy man thus disappointed in his wish, returned to his house without granting them permission thus to burn their mother alive. The family however, presuming on its being ultimately granted, sent thither all the materials requisite for consuming the living mother and the dead father; and set out in procession, permitting her to accompany them, although a mother who has sons living, is never seen at the funeral pile of her deceased husband when it is not intended that she shall sacrifice herself. On the road, which was nearly half a mile, she distributed to her neighbours the five hundred rupees in four anna pieces, to which allusion has been already made. She thus proceeded to Bulhubpore ghaut, contiguous to Aldeen house, once the residence of the late Rev. David Brown, accompanied by

her brother-in-law, her five sons, her sister-in-law, and all her daughters-in-law, and with from forty to fifty brahmans, and many of the villagers around. The corpse of the deceased was there already, as they had carried him thither to expire nearly twenty-four hours before his death.

The Danish magistrate soon arrived at the place; and through an interpreter, addressed himself to the afflicted widow, who from grief and weakness appeared scarcely capable of returning an answer. An answer was however returned in her name, that all persuasion was totally vain. It was now impossible indeed for her to refuse dying without covering the whole family in their opinion with perpetual shame. The humane magistrate, finding he could not prevail, positively forbade the relatives to proceed. They then all assured him in her name, that she would never return to her house again; and at length, seeing all further remonstrance totally vain, as he was not authorized by his government positively to *forbid* the deed, he felt constrained, however reluctantly, to permit the funeral obsequies to proceed.

The sorrow-stricken widow now remained while they bathed her deceased husband, using the usual *muntras* or formularies, clothed him with new garments, and laid him on the funeral pile. She then bathed herself by the help of her female companions, was marked in the forehead with sandal wood, and clothed with new garments. She was then led or rather dragged by others, through the seven accustomed circumambulations round the pile, for she herself was so weakened as to be quite incapable of doing it alone. After this she was led up to the funeral pile and laid by the side of her deceased husband, her arm being placed underneath

him, and his placed over her. The funeral pile when complete, contained about twelve maunds of wood, and in this case several maunds of sandal wood were employed. Underneath, a small hollow place was made, and covered by logs of wood laid across. This was intended to admit of the fire's being kindled. The wood having been piled up to the height of about three feet, a quantity of hemp was spread on the pile, and on that a clean new cloth, on which the dead body was laid. On the cloth beneath the body were three ligatures made of hemp, which, when the venerable mother was laid by the side of the corpse, her arm placed beneath it, and the arm of her deceased husband placed over her, were twisted so as to form a strong kind of rope in appearance as large as the human arm. With these three ligatures was the living mother firmly bound to the dead father, one of them crossing the two bodies near the neck, a second a little below the breast, and a third about the knees. After they were thus firmly bound together, more wood was placed on them, the logs being placed on the two bodies in a transverse direction and heaped up about two feet more in height. It was computed that of the twelve maunds of wood used, seven maunds were placed below the two bodies, and five maunds, or somewhat more than three hundred weight, upon them. The pile was then increased by a quantity of brushwood faggots being heaped thereon, till the pile was full six feet high. Two bamboos about thirty feet in length were now placed across the pile, fastened down at one end by being firmly bound with cords to two stakes driven into the ground six or eight feet from the funeral pile, so as to admit of their coming over twenty feet on the other side, that they who held them down, might not be injured by the flames.

As yet no fire had been communicated to the pile. Every thing however was now ready, the living mother was entombed in the midst of this large pile along with the deceased father, so that she was completely hidden from view with the exception of her head, which was left exposed, the pile of wood there, extending only to the chin. Still as her head lay on one side with her face towards that of her dead husband, her features were not discernible. The eldest son having now bathed himself, he, retaining his wet clothes, made a small ball of undressed rice mixed with plantains, and placed it at the edge of the water as the food for that day for his deceased father, and his mother about to die, a brahman meanwhile repeating the appropriate *muntra*. The son now formed of new cloth a kind of torch, and dipping it in clarified butter, approached the heads of his dead father and his living mother, and with averted countenance repeating the *muntra* prescribed to him, carried the lighted torch to the mouth of both, and thus lighting the hemp and straw with which their faces were partly covered, retired to a distance. At this signal the relatives and friends, in a moment put fire to the pile on every side underneath, while others poured ghee and scattered rosin on it above; and all instantly filled the air with the cry of "*Huri-hol*"* which, together with the sound of a vast number of drums, continued till the pile and both the bodies, were consumed to ashes.

Thus within four hours were this family bereaved of both their aged parents, the mother's death being accomplished in about three hours after the news had reached her that her husband had breathed his last, a period in which no widow in Britain would have been expected to recover the use of her reason, and in

* Cry *Huri*.

which the humanity of her friends would neither have left her alone to the effects of indescribable grief, nor have regarded any expression which such grief might have extorted from her.

It was immediately afterwards reported in the neighbourhood, that the family intended to celebrate a Shrad-dha or funeral feast for their parents, which should involve the expenditure of at least Fifty Thousand Rupees; and as this would occur so immediately under their observation, we determined so to examine the whole of the procedure, as if possible to obtain precisely the ideas which, existing in the minds of our native neighbours, urged them on to this large and unusual expenditure of their property, different as these popular ideas might be from those laid down in their shastras. As the deceased was a Shoodra, it was necessary that thirty days should elapse before the funeral feast could commence: had he been a brahman it might have been performed at the end of ten days. During these thirty days it was incumbent on the eldest son to make daily a *pinda* or ball of rice, and place it at the edge of the river for the daily sustenance of each of his deceased parents. This custom however, admits of a variation; an attentive son will make and present these *pindas* at the edge of the river *every* day; while one less attentive, will make thirty at once at the end of the thirty days, which is declared to sustain the deceased parents equally well. This no doubt is fact: it is probable however, that had this been food of which the living brahman could have partaken, no such latitude would have been allowed.

At the end of the thirty days the sons were shaved, and put on clean apparel. During these thirty days they had, according to custom, worn the cloth they had put

on the day of the funeral, in which time they were neither permitted to put on shoes, to sleep on a bed, to mount a palankeen, to have an umbrella borne over their heads, nor to eat more than once in the twenty-four hours. For the brahman tribe these austerities are limited to ten days instead of thirty.

Before we proceed farther, it may not be improper to mention to our readers, the popular ideas of the Hindoos relative to these funeral ceremonies. They are taught that at death the spirit takes a body called *preta*, about the size of a man's thumb, confined within which narrow receptacle it remains for the space of a year, if the shraddha be performed; or till it be performed though it should be a period of twenty, or even a thousand years. As long as it remains in this *preta* state, it can reap none of the fruits of its deeds of merit, nor can it enter the world called *Pitri-lok*, where all the ancestors of the Hindoos are said to abide at ease, each enjoying the fruit of his former deeds of devotion, till they shall be quite exhausted; when the spirit anew enters a body on earth to perform new deeds of the same nature. From all this enjoyment the unfortunate wight for whom no shraddha is performed, is completely excluded. He remains a disconsolate ghost; and according to the ideas of the Hindoo, he haunts old houses and desolate places. To this class they assign all those spirits which, according to them, swarm in such numbers in unfrequented buildings and other places equally ominous.

It might still be some slight consolation were these *pretas* equally exempted from the punishment due to their deeds of demerit, such as killing an insect, displeasing a brahman, and above all, permitting a cow to die in their possession. This however is not the case: they are still claimed by *Yama*, the Hindoo Minos, with

a view to punishment, at which time their pigmy bodies instantly enlarge their dimensions to a size which renders them capable of receiving the various punishments awarded them by the inexorable monarch. These neglected and unhappy spirits, after having fully expiated their crimes in the infernal regions, however, lose all the benefit of those deeds of merit which would otherwise have placed them for a season in heaven; and in some miserable state, are again immediately born on earth.

According to the popular idea the rule is, that if a man has been guilty of a hundred acts of demerit and performed ten of a meritorious nature, should the shraddha have been performed for him after his death, he will, after having expiated the former, pass immediately from hell to heaven to enjoy the reward of his meritorious deeds. Thus the shraddha's not being performed, although no fault of his, operates as a most tremendous fine upon him, and annihilates at once all the deeds of merit performed in the course of a whole life. All the alms given to mendicants, all the kindness shewn to insects, and animals, and even to cows; and all the gifts lavished on brahmans, though to the amount of many lakhs of rupees, are all destroyed as to their merit, without the least moral defect in the agent himself, merely through the negligence of his children, or of those to whom he may have left his property. So fully have the brahmans provided for the continuance of a rite, to them such an abundant source of gain.

There is also one thing which deserves notice relative to widows destroying themselves. It has been already mentioned, that, to induce her to burn herself alive, it is promised to the unhappy widow, that she shall enjoy connubial felicity with her husband in heaven for *Thirty-five Millions of years*. But it may happen

that the husband, at the time of her burning herself, is under the merciless hands of *Yama* in the infernal regions, suffering the just desert of his crimes. It is then however that, whatever may have been his crimes, although he shall have murdered his friend, or have refused obeisance to a brahman; she, in the words of the advocates for the practice "seizing her husband as a snake-catcher draws a serpent out of his hole, carries him off triumphantly to heaven, there to enjoy conjugal bliss with her for thirty-five millions of years." It is true that this does not free him perfectly from the hands of *Yama*; for according to them, he is after this obliged to return again to the infernal regions, to suffer the remainder of his punishment. What becomes of her then is not particularly ascertained. The general idea is, that she herself also is obliged, after this long scene of bliss, to take a journey to the dominions of *Yama* to expiate any neglect of her husband during life.

To return to our narrative, on the morning of the Thirty-first day after the parent's death, the eldest son repaired to the river side, bathed himself, and taking a little sesamum seed, and a small portion of uncoined gold about fifty rupees in value, gave it to a brahman termed the *Ugrudanee*, to render himself clean and prepare himself to discharge the duties of the day. He had previously invited all the brahmans whom he esteemed pundits, from Calcutta on the one side, to Nudda on the other, of whom nearly five hundred came to the funeral feast, and nearly a thousand brahmans who were unlearned. To receive these, a temporary room about twenty feet in height, ninety in length, and sixty in breadth was erected with bamboos, and covered with an awning suspended over them. In the midst of this room

were placed on the morning of the thirty-first day, the gifts intended for the brahmins.

These gifts were divided into sets of Sixteen, each containing sixteen different articles. Of these, eight were of necessity silver. Among these were, a particular kind of kulsee, worth fifty Rupees, a water pot for washing the feet, worth forty; a large dish, worth thirty rupees; a smaller one; a candlestick; a pawn box; and a sandal-wood box, the whole eight articles being supposed to be worth two hundred rupees. The other eight gifts were, the writings of a biga or two of land, a beautiful seat consisting of a chair and cushions covered with silk; a quantity of cloth made of silk; a mala or necklace of flowers; a small portion of rice; a silk umbrella; a pair of shoes embroidered with silver; and a bedstead complete, with silk curtains, pillows, and counterpane. These sixteen articles are termed *Sorus-dan*, "the gift of sixteen," the whole amounting in value to about Four Hundred Rupees.

Of these sets there were sixteen provided, which together are called *Dan-sagura*, literally, "an ocean of gifts." One of these sixteen sets complete, was given to the Gooroo of the family, together with much more, as will appear as we proceed; another set the Poorahita obtained; the other fourteen were distributed in single articles to the pundits invited; and in some cases when the article was of silver and very large, it was cut into two or three parts and distributed to as many pundits. Beside these gifts, Five Hundred brass kulsees were brought, each from four to five rupees in value; Five Hundred waterpots of brass, worth about two rupees each; and Eight Hundred large brass dishes of twelve annas each. These were intended for the unlearned brahmins, many of whom were dismissed with

these without being asked to sit down to the funeral feast.

It must not be forgotten however, that beside all these articles, there was provided and placed to the east in the midst of the place, a most superb couch, the bed of which was covered with fine red silk, a punka beautifully painted being suspended over this couch : a silver hookah of the value of two hundred rupees, was placed by its side, with a silver pik-dance; a pair of silver sandals worth fifty rupees; a silver ewer; a golaub-dan, an ottur-dan, and various other articles of the same metal. For the Mother a superb cushion was placed on the same couch, that the father and mother, when the brahmins were feasting, might descend and sit together in the midst of them. For her also were provided the finest articles of apparel both silk and cloth, with a silver pawn box; and of the same metal all those articles which belong to a respectable native matron. This couch, with the silver hookah, the sandals, and all the other articles, became, the following day, the property of the family gooroo, and the apparel and silver articles prepared for the mother, the property of his wife. This at least then, was to him an immediate reward resulting from the Mother's being deluded to self-destruction.

On the morning of this day, the thirty-first, one of the Editors of this work passing by the temporary building thus erected, was asked by the relatives to go in and view these articles. This he accordingly did; and beheld them all placed in due order on a carpet, and filling the middle of the area covered by the awning, the superb couch with the silver hookah, sandals, and other articles being placed in the midst to the eastward. On his enquiring for whom that couch and its silver apparatus were intended; he was told, that they were intended for

the *Kurta* or the deceased Master of the house, who would descend and seat himself thereon when the brahmins were assembled to the feast. The eldest son then directed his attention to the various gifts, with visible gratification at the display they made; on which the Editor replied, that his Mother's blood tarnished and polluted the whole. Starting at this, he replied, that she had burnt herself on the funeral pile. Upon this he was asked, who provided that pile for her and placed her in the way to destroy herself? and on his acknowledging his share in that dreadful transaction, he was answered, that to cause the death of a mother by fire, was precisely of the same nature as furnishing her with a knife, or with poison; upon which he hung down his head, as unable to answer a word.

It should not be omitted that the eldest son, prior to this, had at the river side made an offering of gold, by way of propitiation for the sins which had been committed in killing insects, while sweeping the room in which the feast was about to be made, removing the water jars, grinding the spices and cooking the various viands of which this feast was to consist. In other words, after having repeated the appropriate *mantra*, he had presented this gold to the *Brahmin* whose office it is to receive the first gift at a shraddha, and who thus profited fifty rupees by the death of the poor insects occasioned in the acts already enumerated. Thus every thing is turned to profit by this sagacious tribe, from the death of a mother to that of an insect. Then addressing the sun, the eldest son with folded hands craved its forgiveness in these words; "I worship thee, O author of day, and now intreat thee to forgive all the sins of which I have been guilty." Having returned to the house, he, entering the

assembly of brahmuns, intreated their permission to present them with the articles which then lay before them. This being granted, he, sitting with his face toward the east with the presents all before him, took up sixteen of these articles in rotation, and holding a little khoosha grass, a little of the water of Gunga, a few sesamum seeds and a few flowers in a copper bason, he repeated the following *muntra* in *Sungskrita* after the *poorahita*; "I give these various articles to the brahmuns for the sake of securing my father's felicity in heaven." The other four sons in succession made the same declaration. Then prostrating themselves to the ground by way of gratitude to the brahmuns for having thus condescended to accept the gifts before them, they departed.

The eldest son now at noon went to the side of the river accompanied by the *poorahita* and the other brahmuns, and, for the last time daily, made the two *pindas* for the sustenance of his father and mother. Afterwards to the end of the year, this is to be repeated only at the end of every month; and at the end of the year the *sopinda* is performed, which at once introduces the deceased into the world of *pitri-lok*, and renders the offerer clean. Before this is accomplished, the poor shoodra, as this eldest son for instance, is in estimation only a *chundala*, the lowest of all, to be touched by no good man. This favor however, is too valuable to be obtained free of cost. It is expected that the gifts to the brahmuns which the *sopinda* will involve, will cost this shoodra family not less than Ten Thousand Rupees at the end of the year. This is wholly distributed among the brahmuns; no poor mendicant of another cast being permitted to have the least share in this gift, as they had in those made at the *shraddha* or funeral feast, which we now proceed to notice.

On the evening of this the thirty-first day, the mendicants were called in. Proclamation was made about midnight by beat of drum, that the poor of every caste might now enter the house pointed out to them, and in the morning receive a certain sum of money. In expectation of this, some had come nearly two days' journey in the dirt and the rain, and had been waiting without doors, some one day and others two, exposed to all the inclemency of that wet season. Among these were many sick, who never reached home again; and many pregnant women, one of whom, dreadful to relate, was delivered amidst the croud that very night, after admission beneath the shelter provided. This place being full, other suitable places were pointed out to the amount of twenty-two in the whole, in which about Forty Thousand of these miserable objects of both sexes, of all ages, and diseases, were huddled together. At six the next morning, persons appointed by the relatives of the deceased, took their stations at the door of each of these houses or inclosures, accompanied by a sepoy or two obtained from the Danish authorities, to prevent any disturbance; and opening the door of the inclosure they gave to all as they came forth, *Four Annas* each; in which it is said that they expended precisely Ten Thousand Rupees. These then departed to their own homes, most of them complaining, that after having come two or three days' journey, they had merely received four annas! Indeed they could not have been gainers by the gift. Many of them consumed three days in Serampore waiting for the distribution, or lingering about in hope of getting more; and, as many of them had two days' journey back to their village, six or seven days were expended in obtaining four annas as a gift, which, if spent quietly at home in their labor, would

have obtained for them at least double that sum, without any distress or perturbation of mind.

It ought to have been mentioned, that the preceding day, after the brahmuns had graciously condescended to accept these various articles, a male calf of a year old, and four heifers about the same age, were brought and devoted to procure the happiness of the deceased parents. These being brought, the Pooruhita, repeating the appropriate muntras, married the bull calf to the four heifers; after which the form of Shiva's *trisula* was marked with sandal wood on the right hip of the bull calf, and that of Vishnoo's *chakra* on the left. Then, his legs being tied, a smith was called in, who, with a red hot iron, realized these marks on both the hips of the animal, in such a manner as to render them indelible. The poor animal, writhing with pain, was then turned out at large on the public, to feed himself at free cost on the corn of every seller of that article who might chuse to permit his approach; and, if fed to wantonness, to gore any helpless person unable to avoid him, without the possibility of any redress being obtained. The number of these even in Serampore, renders them a burden to the inhabitants; and in some places the mischief they do, is quite serious. The four heifers however, were too valuable to be thus turned out at large; some of the brahmuns, sagacious enough to discern that in due time their milk might be worth something, separated them from their tauric spouse, and took them home to their own houses.

It is an idea current among the great mass of the Hindoos, that the number of years in which the happiness of the deceased for whom the shraddha is made, will continue in heaven, will be exactly commensurate with the number of hairs on the body of the bull thus

turned loose on the public. While this is a popular idea, we cannot vouch for its being founded on the shastras; but the currency given to it among the vulgar, renders it scarcely less powerful on the mind, than as though it were grounded on a precept of Menu.

After the multitude of poor were thus dismissed with their four annas each, preparations were made for the great brahmanic feast. Here however, the poor shoodra family were made to feel their inferiority. The pundits, although they had condescended to come in order to receive the gifts, refused to eat in the house of this shoodra, and would not sit down to the feast. Nearly five hundred of those invited, in this manner refused; upon which the relatives humbly besought them to accept rice undressed, pease, curds, fish, and choice sweetmeats, and retire to the house of some twice-born friend in the neighbourhood, and there regale themselves free from all fear of being defiled with the breath of a shoodra. There were about eight hundred however of the brahmanic tribe, whose love to the good cheer which the feast so evidently promised, overcame all reluctance, and induced them to partake of it even in the place prepared for them by their shoodra benefactors. But it is said that there was not a single pundit amidst all these.

Among other articles prepared for the entertainment of this company, were a Hundred and Twenty Maunds of *sundesas*, the best kind of native confectionary, compounded wholly of sugar and prepared milk. This in price was from sixteen to twenty Rupees the maund, even when thus purchased at prime cost. Although we had often heard from the pundits in the printing office, on days succeeding these funeral feasts of the gastric feats performed at them by individuals in the way of eating *sundesas*, yet the demolition of more

than a hundred maunds of this article by about eight hundred persons, appeared almost to exceed belief, as it gave five seers or ten English pounds in weight to each individual, and this by way of desert after a feast. The relatives were questioned therefore on this head, and doubt expressed that this was scarcely possible. To this it was answered, that although progress was made on the spot in eating this quantity, the feat was not fully accomplished there, but the remainder was taken home in the brahmun's cloth to be eaten at leisure. Some however, say, that full two thousand persons assisted in devouring these hundred and twenty maunds, which, in that case, would be little more than four English pounds to each individual.

In the afternoon the gifts were distributed both to the learned and the unlearned. The value of those obtained by the family Gooroo, far exceeded a Thousand rupees ; these therefore found an ample remuneration for the labor of having incessantly inculcated the necessity of celebrating such a funeral feast, even for seven years. The Pooruhita, or sacrificing priest, obtained presents to the value of nearly five hundred rupees. This would support him and his family in a state of ease for at least three years. The learned brahmuns to the amount of nearly five hundred, who had returned from their meal at the houses of their brahmun friends, having fully surmounted all aversion to the poor shoodra's presents, although they felt it so much beneath their dignity to eat in his house, now came forward to receive their share of them. Fourteen of the sixteen sets enumerated, in value about six thousand Rupees, remained to be divided among these five hundred. The poor shoodra family however, fearing that these would not prove quite satisfactory, added Four Thousand rupees in ready money,

giving to each of them from six to ten rupees, as circumstances seemed to require.

These, the highest in point of merit, being in some degree satisfied, less remained to be done with the unlearned brahmuns, who had preferred the solid enjoyments of a feast comprizing in abundance every delicacy compatible with the exclusion of flesh, with at least four pounds weight of confectionary by way of desert, to those idle phantoms of dignity which had filled the mind of their learned brethren. Even the shastras declare that a gift to an unlearned brahmun loses half its value. A Thousand Rupees distributed among these, therefore, was deemed quite satisfactory, united with the brass and pewter vessels already mentioned, and the remains of the ample portions of *sundesas*, reserved in the cloth to renew at home the remembrance of the feast the following day. To these followed about six hundred brahmuns who had received what is termed *half invitations*. These, as they had not been sharers in the delights of the feast, it was deemed advisable to propitiate with a larger sum of money, lest they should depart and take away the fair fame and half the merit of the feast, by pronouncing the family niggards. About Two Thousand rupees are said to have been distributed among them, in sums from two to four rupees to each individual. Some say that a part of the hundred and twenty maunds of *sundesas*, was saved from the wreck of the feast, and distributed among them; but as this is mere report, we cannot vouch for its accuracy.

Beside these, there still remained claims to be satisfied. Among the forty thousand who, allured by the hope of obtaining four annas each, came from different parts of the country round, about Two Thousand brahmuns were found, whom it was impossible to class with

the common herd of shoodra mendicants, and dismiss with a pittance of four annas. To these therefore, who, conscious of superior claims, remained after the crowd had departed, it was found necessary to distribute a rupee each, and for this purpose to bring out Two Thousand rupees more. Still the work of merit was not completed. In this space of time were collected no less than five hundred sunyasees, dundees, vyra-gees, and other religious devotees, who, having renounced the world, thought themselves entitled to a far larger share of its enjoyments than others. It was foreseen therefore, that a rupee each would have been rejected with disdain by *vyra-gees*, destitute of all the passions and appetites which agitate the human mind. Two Rupees each were promptly given them, which constrained the family to draw forth another Thousand.

The last act of liberality that remained, was perhaps the most rational of all. In Serampore, the place of his nativity and the seat of his family for several generations, our native neighbour had numerous relatives connected with him by various degrees of consanguinity. These, including such as were also connected with him by affinity, amounted to no less than two hundred persons; and as they had not met with the same success which had crowned his endeavours, as their exertions indeed had not very strongly displayed his activity of mind, they remained in their pristine state of poverty while he thus became the man of vast wealth. At such a time as this however, when his wealth was strewed by thousands almost in the streets, it would have been almost unpardonable to overlook them wholly, although no idea of any bequest to them, of even the smallest sum out of his vast property, seems ever to have entered the mind of the deceased. When the learned and the

unlearned, the devout and the licentious, had all been so amply remembered, these poor relatives were called together; and the ample sum of Two Thousand rupees out of at least Sixteen Lakhs, was distributed amongst two hundred persons to improve their situation in life, and satisfy the claims of *relationship*, as well as those of charity, and devotion. With what gratitude this vast addition to their property was received, we cannot precisely say; we only know that discontent is generally a plentiful ingredient in the native mind when every just expectation is answered; and if on this occasion it had overflowed, the wonder would not have been great. There was no remedy however, as there existed no legal claim, and their rich relative and his wife were already placed in heaven by the benefactions made to the brahmans and religious mendicants: and when neither legal claims nor those of religion, press the mind of a native, others are sufficiently feeble.

On this exposé of popular ideas drawn from life, it is scarcely necessary to make any remark. They sufficiently disclose the nature of the Hindoo system. While the whole is such delusion, that a well instructed child could not be cajoled by the ideas which made this family sacrifice so much property, and the unhappy mother her life; and the most common instruction imparted at the Schools now so much desired by the native youth throughout the country, is sufficient to dispel it in time; no truth revealed from heaven could have had a more authoritative influence than this delusion has at present. The grand spring of this influence however, is perfectly visible. Formerly it was supported by all the sanction of law. It now exists merely through opinion; and this opinion it is of the first importance to the brahmans to maintain in all its strength. We have

seen that some of these brahmuns obtained sufficient to support them and their families in affluence for years; that a very large number obtained enough to support them for at least two months; and that the sunyasees, viragees, and wandering brahmuns, who came without the least invitation, obtained enough to support them many days, and as they thus make themselves welcome every where, they had only to traverse the country for a week till they heard of another shraddha, in order to obtain a second supply. These shraddhas therefore, form one of the greatest supports of the Hindoo system which it now possesses; although this is suspended wholly on delusion which the slightest breath of sound knowledge might dispel; like the broken remains of a night vision. No one for instance ever thought of a shraddha, after coming fully within the sound of Christian doctrine.

We can scarcely avoid remarking also, how fully these gifts are engrossed by the brahmuns. The shraddha professes to be altogether an act of benevolence and charity, a supply to the wants of the necessitous the solid benefit to mankind resulting from which, shall rescue the soul from the *preta* state, the Hindoo purgatory, and place it in heaven. Yet of these fifty thousand rupees, nearly three-fourths are expended on the brahmuns. Forty thousand of the poor and needy are professedly relieved, it is true; but it is in such a way as to add to their misery and increase their real poverty. Only realize the diseases and deaths which follow on a journey for four or five days of this nature in the rainy season, without the least shelter from the heavy dews of the night, or the descending torrent, except for a few hours in one night. The claims of relationship are acknowledged; but it is only to be mocked and eluded. The brahmuns swallow up nearly three-fourths of this, intended as a general benefit.

✓ The injury done by these gifts indeed to the morals and industry of the poor throughout the country, is very serious. Many of these are common laborers, who are taken off from their honest labor by the prospect of this cleemosynary aid. In the erection of Serampore College, it often happened, that the work was entirely stopped; and on enquiry the answer was, that such a person's shraddha was to take place to-morrow, at fifteen, twenty, or thirty miles distance, and that these were gone to get four annas. Often business was thus interrupted for days together; and thus public loss was sustained, while each of these, in the price of their labor, lost nearly double the sum they went so far to receive. This was not all, the fatigue of the journey in this burning clime, and the exposure without doors to the damps of the night, if not to torrents of rain, often originated, and still oftener aggravated, diseases which confined them from labor for weeks or months, and sometimes ended in death. It was indeed seldom that forty or fifty laborers thus left their regular employment, without some disappearing and never returning to their labor again. Thus these funeral gifts, from whatever motive given, are a real loss to the poor, and an injury to public morals and happiness. The only persons who profit by them, are the brahmans.

It is therefore matter of congratulation to every friend of India, that the diffusion of knowledge is gradually tending to undermine this delusive and injurious system. The evils of a temporal nature which it entails on the people at large, have been already pointed out; but who can avoid commiserating the destruction of the soul through this delusion? The loss of one immortal mind involves greater misery than all the temporal misery sustained by every individual since the creation. A

point of time will turn up in the course of eternity which will have exceeded in duration, the age of every man who has lived since the creation if placed in continuous succession; but who will say that a period will ever occur in which the misery of the depraved, immortal mind will terminate? When we reflect on this, and on the delusion with which this doctrine of shraddhas is fraught, it must be consolatory to realize the idea that knowledge is gradually causing this delusion to disappear.—Were the vast sums thus expended in these funeral feasts turned into the right channel, what gigantic strides might be made in mental improvement! While we have been writing this article, another shraddha has been performed in Serampore, which is said nearly to have doubled this in point of expense. Hence from a Hundred and Twenty, to a Hundred and Fifty Thousand Rupees, will have been thus expended in Serampore, in the small space of Fourteen Months! A sum almost equal to all that has been expended in the work of providing instruction for our Indian youth in the last seven years, although these have exceeded any seven which preceded them. When the minds of these rich natives therefore, shall have received a right turn, and they shall prefer expending these sums on the instruction of the living, to lavishing them thus uselessly on the dead, we may expect scenes to arise which have never yet been beheld in the regions of India.

ART. III.—On Slavery as it now exists in India, and particularly in Bengal.

IT is somewhat mortifying that while India contains nearly three-fourths of the subjects of the British Crown, it should be less known even by many of our legislators, than an island of the West Indies, whose free inhabitants form scarcely a ten thousandth part of those in India; or than a petty borough in Britain whose voters bear a less proportion to the inhabitants of India, than one bears to a millien. The mortification which our pride may receive, however, is of little consequence, did not the ignorance of India existing at home, deeply affect its interests. That an ignorance of any country which must become the subject of legislation, must be in a high degree injurious to its interests, will be evident from the slightest consideration. Where this prevails, the greatest uprightness of mind, united with the most cordial goodwill, can avail nothing. The most conscientious man can only act according to his knowledge. If he be misinformed relative to the state of things in any country, or have a wrong idea of existing circumstances there, even his love of righteousness will prevent his lavishing aid, where he has not the most distant idea that any is needed, and urge him to guard against aggravating evils, however unreal they may be, which he firmly believes to exist therein.

This has been fully exemplified in the conduct of our British legislators respecting India, and the sentiments by which it was supported in the late discussion relative to the equal admission into Europe of the Sugars of India. That gentlemen of the most decided probity and the most enlarged benevolence, should oppose the removal of unequal duties on India sugars, on the ground that sugar in Bengal and Hindoo

st'han is raised by slaves, and that to encourage its importation into Europe, would be only to increase slavery in India, though it might diminish it in the West Indies, can excite no kind of surprize. If they believed that this was the state of India, of which we cannot admit the least doubt, they acted with the highest propriety; for no addition to the wealth of India could compensate for the loss she would sustain by having West Indian Slavery transferred to her shores, and riveted there for ever by a detestable love of gain.

The fact however is, that the whole is a mistake of the grossest kind, arising wholly from want of information. No gangs of slaves are employed in the culture of the sugar-cane in Bengal, nor can they ever be thus employed be the demand ever so great; and hence the utmost freedom of admission into Britain granted to the sugars of India, would never add one to its train of slaves. But this information our legislators did not possess. In Indian annals slavery is mentioned; and as a British imagination, whenever slavery and the sugar-cane are mentioned as existing in the same country, invariably associates them with each other, it is matter of less surprize than of regret, that in the astonishing ignorance relative to India, which, with the exception of the Proprietors of India Stock who draw money thence, and the various missionary and other Societies, who, send money thither, is to be found among all ranks in Britain, our worthy senators should be unable to keep slaves and sugar apart from each other, when called upon to legislate respecting the affairs of India.

The perusal of these debates on the question relative to the equal admission of India Sugars however, a question with which we have not the least concern any farther than humanity itself is concerned therein, has

convinced us more than ever of the necessity of plain and correct information respecting the state of things in India being imparted; and has tended much to reconcile us to the labor, which, amidst so many other avocations and so much affliction, our Quarterly Work exacts from us. We plainly perceive that information relative to things perfectly well known in India, may not be useless even to the worthy and the good when it reaches Britain, as it may enable them to realize their best ideas and wishes respecting India. Limited as are our attempts therefore, while we are conscious that our aim is, to communicate information which, imperfect as it may be, may still be relied on to the extent it goes, we have the satisfaction of learning from the increasing desire expressed for our humble work, that in this we do not labor altogether in vain.

We confess too that when we had perused the speeches of gentlemen on the subject of Indian Slavery, for whose probity and public spirit we have so high an esteem, and perceived into what mistakes they had fallen, merely through want of common information on this subject, we could not resist the desire we felt of thoroughly examining the subject of Indian Slavery as far as relates to Bengal, without delay. This therefore, the result of what little knowledge we have obtained on the subject in the course of so many years' residence in Bengal and of the enquiries we have more recently made of those on whose probity and acquaintance with the subject we can fully rely, we beg leave to submit to the public and respectfully to request a contradiction of any part of it, which any friend, from his own experience, may find to be incorrect.

We readily allow that the laws of Menu, recognize, although they do not command slavery, particular

ly relative to the female sex. The probability is very strong that in India anciently, as well as in Western Asia and various parts of Europe, the calamities of war, together with private misfortunes of various kinds, reduced a number of our fellow-creatures to a state of slavery. This is corroborated by Menn's having given in his laws such a variety of precepts relative to the treatment of slaves. Respecting the degree in which slavery formerly prevailed in India, we are able to say little. While its existence is substantiated, little is found in Indian history relative to the degree in which it was encouraged. There is reason to believe however, that it was chiefly of a domestic nature; but we have no ground whatever to conclude that slaves were ever imported into Hindoost'han from any foreign country.

A slight acquaintance with Mahometan customs too, will be sufficient to convince us, that in no country have they ever been hostile to domestic slavery. On the contrary, it appears to have existed among them even from the days of Mahomet himself, who in fact found the practice inherited by his own tribe from their ancestors. It is not to be supposed therefore, that when the Moslem standard was displayed in Hindoost'han, the Moosulmans would feel at all opposed to the degree of slavery they found already in existence there; but rather that they would continue and encourage the practice in their own families. In this manner it is probable that a certain species of slavery, chiefly of the domestic kind, has existed almost from time immemorial, particularly under the Moosulman dynasty; as, prior to Britain's obtaining the sovereign power in India, there was neither prohibition nor check to the practice, beyond what arose from the habits of the people and the natural circumstances of the country.

It is scarcely necessary to add, however, that slavery is now entirely prohibited by the British government here, as really as in Britain itself. In consequence of this, whatever of this nature exists at present, is conducted wholly in secret, like all other acts of injustice, robbery, and iniquity. No gangs of slaves are now seen in the fields of Bengal; if they were ever seen there in any former period; no slave is ever openly exposed for sale, and still less is such sale ever advertised in the public papers. Those who sell them, seek the darkness, to conceal their nefarious deeds under its covert, like other malefactors and evil doers. Nor is the act of selling a slave more fully covered by darkness, than the fact of holding persons in a state of slavery. No native dares openly avow here that he holds a fellow-creature in slavery; although from the concealment which, enveloping the economy and arrangement of native families, hides them so fully from European view, it may probably be the case to a certain extent, while forbidden by the British laws, and held in such abhorrence by British functionaries of justice. The necessity for this concealment however, renders it utterly impossible that the fields which produce the sugar-cane, should ever be cultivated in Hindoostan by gangs of slaves.

Of the decided abhorrence of slavery constantly maintained by the British government, a strong instance occurs to our recollection, which happened, we believe, about fourteen years ago. A ship laden with slaves, stolen from the isle of Madagascar or the eastern coast of Africa, was taken or driven by distress into the port of Calcutta. This, had slavery been tolerated, afforded a fine opportunity of making a little money, to those who had obtained possession of this ship and cargo, in their gratifying the desire to possess slaves al-

ready shewn to be prevalent in so strong a degree among the Hindoos as well as the Moosulmans, had the British government, under any circumstances whatever, allowed the sale of slaves. This however was not permitted. These poor Africans were not allowed to be sold in any way. Notice was given that any person who would engage to employ them as servants for a limited time, was at liberty to come and receive freely as many as he could engage thus to initiate into useful life. Thus were these Africans gradually accustomed to labor for themselves as free laborers. We recollect having seen some of them thus employed in the streets of Calcutta years afterwards; and their fine, plump condition, and cheerful countenances, sufficiently testified the happiness they enjoyed in this land of freedom.

Unwilling to withhold from the public any information on this subject however, which may enable them to judge of what nature the trade in slavery formerly was, and what it still is, as far as it exists; we have obtained from authentic sources, some particulars respecting slavery as it existed in this country half a century ago, and which as far as it can evade the public eye, may be found in certain rich native families, even to this day. Since for the reasons already mentioned however, nothing of this kind can be done publicly, we would hope that the following recital, though given in the present tense, is more matter of history than of present description.

Viewing the case in this light, therefore, we proceed first to mention the *causes of any being sold into slavery*, as far as we have been able to ascertain them. The first of these is, the poverty and distress to which parents who have large families, are sometimes reduced, particularly in time of famine, drought, or scarci-

ty. In these cases parents have been known to part with their children almost for a morsel of food; and to sell their own property in them to any persons who have thus relieved their necessities. In these circumstances some benevolent persons have purchased such children with the view of educating them in a superior manner, and providing for them in future life; but others of a totally different mind, have no doubt availed themselves of these opportunities to obtain slaves whom they might secretly hold in perpetual bondage; since if they treated them well in point of food and clothing, as is almost invariably done towards Indian slaves, it would scarcely be known on what footing these were retained in the family, whether in a state of bondage, or as servants by voluntary choice living in the family for perhaps thirty, forty or fifty years.

A second way by which *children* become slaves, (for of adult persons being thus sold into slavery the instances are exceedingly rare,) is, that of their being left destitute, without father or mother, to the care of some very distant relative or imagined friend, who, feeling no interest in the children's welfare, and esteeming even the slightest attention to them a heavy burden, unfeelingly avail themselves of their defenceless state to gain a few rupees by selling them to persons who wish to train them up in bondage, and in some instances, in licentiousness and vice. A writing signed by these pretended guardians specifying that they are before witnesses sold by them, so as to become the property of the purchasers, was formerly sufficient to retain them in slavery 'till such writing was destroyed or cancelled; and in general such persons thus trained up in families, feel little inclination to avail themselves of the English laws against slavery, if they are aware of their existence

or even to leave the families in which they have so long been, were they permitted. This ignorance and indifference to freedom, operate so as to prevent this mode of bondage from being entirely abolished.

But a third way of obtaining slaves is still more abominable. It is no other than that of stealing children and particularly girls, for the sake of selling them into slavery. This is practised in different ways. It sometimes happens here that a female child is stolen for the sake of the silver ornaments with which she has been adorned : and as the monsters capable of perpetrating this deed, have been found capable also of murdering the unhappy victims of their cruel avarice, it will not be esteemed strange that they should in some cases carry them off to a distant part of the country, far too distant for the unhappy parents to obtain the least tidings of them, and gratify their covetousness farther by selling the person of the infant, after they have plundered her of her ornaments.

In some cases we have reason to believe that female children, (who are chiefly sought as slaves) are stolen or decoyed from their parents in various parts of the country, put on board some boat, and speedily brought down to Calcutta through the different rivers which communicate with the capital of India. We recollect that about twelve years ago, word was brought us by one of our native christian friends, that there was a small boat then on its way to Calcutta from Jessore, containing two female children from eight to ten years old, who had thus been decoyed from their parents in Jessore, and put on board this boat for Calcutta with the view of being secretly disposed of as slaves, to some Asiatics of property in that city. As we had nothing certain which could enable us to bring the matter to the

notice of the police, since we were not able to fix with certainty on the boat in which they were supposed to be, we felt quite unable to take any step on the occasion, although we had little doubt of the truth of the fact.

There is also reason to believe that female children are sometimes obtained from the mountain tribes to the east of Bengal. Of these we gave some account in the Monthly Series of this Work for 1819, in which it was mentioned, that as the female children of these tribes are much fairer in complexion than the natives of the countries south of them, many of them are stolen in infancy, or obtained for a trifle from parents in distress, for the sake of being sold as slaves in the Burman dominions; and that some of them were occasionally brought to Calcutta for this purpose. It is too probable that this is actually the case; but as every thing of this kind is done in secret, the law waiting to take hold of all parties the moment any thing of this nature is brought to light, these transactions are involved in darkness almost as impenetrable as that which covers those deeds of forgery occasionally discovered to exist. Hence it is difficult to ascertain the extent of transactions of this kind, and even if a partial degree of information could be obtained, no name could be mentioned, as the imputation of such a crime here might justly subject a person to prosecution for libel. To show how different the state of slavery here is from that in the West Indies, no other proof is needed. When was the selling of slaves in Jamaica involved in secrecy equivalent to that used to cover the crime of forgery? Who there esteems it a libel to be charged with selling or buying a slave? Are not these things there as public as the day? Are they not even advertised in the public papers like other mercantile transactions?

Let us now examine the occasions which give rise to the purchase of these slaves. These are chiefly two. When a native, in a large line of domestic business, feels his need of help, he sometimes prefers purchasing a slave, whom he can train up according to his own ideas and render a trusty servant to the end of life, to merely hiring a person for that purpose. Even this however, points out the vast difference between Indian slavery and that practised in the West Indies. The grand aim of the Indian slave-holder is to secure to himself a trusty, diligent servant for many years by cultivating his affections; the latter constantly consumes his slaves by hard labor and cruel usage, and coolly calculates on this destruction of human life. Of a million imported into the West India islands within these thirty years past, according to the excellent Mr. Wilberforce, who by this time ought to have become at least Twelve Hundred Thousand, little more than Three Hundred Thousand now remain. Can any thing more plainly speak the difference on this point between the two countries?

While slavery is still thus secretly encouraged however by certain of the inhabitants of Bengal, inveterate in the habits which have prevailed in their families for so many generations, it is evident that few or none of these slaves are intended for field labor. It would indeed be easy to shew, not only that they *are not*, but that no man in the present low price of free labor *can undertake* to cultivate his fields by slaves, without the certain prospect of ruin to himself and his family.

The number of male slaves purchased and retained even under these circumstances is therefore exceedingly small. When the labor of free men can be purchased in abundance for *Thirty-six, or even Thirty Rupees the year, as Two rupees Eight annas monthly, form the highest*

wages obtained by thousands of laborers in Bengal and Hindoosthan, there can be little prospect of gain by exchanging this pittance for the support and clothing of a slave. It is therefore no wonder that this nefarious traffic is confined chiefly to the female sex, even by the Hindoos and Moosulmans themselves. Setting aside every baser view, domestic female servants obtain far higher wages than men servants, even in the houses of Europeans. While a laborer can be obtained with ease for Thirty-six Rupees annually, a female servant to attend a child, or wait upon its mother, the objects for which they are generally retained, will obtain Sixty, or Eighty, or even a Hundred rupees annually beside her food. Thus although a laborer will cost scarcely one-fourth of the wages of one in England, a female domestic servant will cost fully as much as a maid servant in England; and to her, considering the low price of her clothing and her food, her salary is worth four times as much as the same sum would be to a maid servant in England. This alone will account for their being a greater demand for girls than for boys among those who encourage this state of slavery.

The second and by far the most prevalent cause of this kind of slavery in India, is to be found in the desire of rich natives when they marry either their sons or their daughters, to present them with a slave as an attendant. These are in general girls, who have been secretly purchased in their childhood, and perhaps trained up in attendance on the son, or more commonly the daughter, to whom they are presented as a parental gift on the day of their nuptials. They generally spend their whole lives in the house of their young master or mistress, often more in the quality of a confidential friend than of a menial servant, in some degree resembling

the nurse given to Rebekah on her being married to Isaac, and whose fidelity and worth in all probability procured for her that mention of her death by the sacred penman, found in the book of Genesis.* It is possible that there may exist other causes which still keep alive this vile traffic in female slaves, although in a way seldom brought to light and therefore scarcely known. But these, as we have no certain information which could lead us to identify any individual, we would rather pass over in silence.

These slaves are held in bondage by virtue of a paper signed by the seller in the presence of two or three witnesses, and given by him to the buyer, certifying that the person mentioned in the paper, generally a child, is the sole property of the buyer, and is to remain thus, either till death, or till the buyer shall give up or destroy this paper and thus give the slave full manumission. These papers of sale were formerly esteemed binding among the natives of this country, possibly they have been thus regarded from time immemorial; and such is the force of inveterate habit, that although they would invariably be esteemed null and void now, if not matter of crimination, the moment they were presented to an English judge, they are still esteemed valid not only by the persons who are thus held in bondage by virtue of these papers; but by their native neighbours, who in most cases would secretly assist in bringing back a poor slave girl to her professed owner, were any of them to attempt at any time to run away. It is said indeed that even the native officers of justice have occasionally assisted in enforcing such claims, and have actually compelled the enslaved person

* "But Deborah, Rebekah's nurse died, and she was buried beneath Beth-el, under an oak: and the name of it was called *Alloa-bachuth*," Gen. xxxv. 8.

to return back to bondage. At this no one will wonder who reflects how often they are supposed, for the sake of perhaps a small bribe, to connive at robbery, or even at murder itself. That a practice known to be so decidedly regarded as criminal by their rulers and judges, should yet be so fostered in secret, may well excite astonishment. Thus however in England gamblers hold all their engagements sacred, and feel them enforced by every eye within their own circle, although, were they brought into the courts of justice which abound on every side, they would be found a most flagrant breach of the laws of their country.

A word or two may not be improper relative to the mode in which these may possibly attain their freedom. And here it is some little consolation to learn, that in India there can be no *hereditary* slavery; and that the children of persons thus unhappily sold into slavery, of themselves go out free. It is only the person actually sold, who is in bondage; over their children according to the opinion of the natives themselves, their owners have no right whatever. They may go out free whenever they chuse, and if they remain in the houses of those who purchased their parents, it arises wholly from choice on their own part, or from flagrant injustice on the part of their pretended owners. Thus the worst feature in West Indian slavery is not found at all in that which has hitherto obtained in India. But to return to the parents.

Some of these go on contentedly to their dying day in this state, which in India seldom involves the least want of any kind, and very little of personal suffering. They are accustomed to the family in which they have spent their lives from early childhood, and in which they are often held in high esteem; and hence they feel no desire

to remove, all the world beside being to them a kind of blank. Sometimes their purchaser, on a death-bed, from motives of affection, returns them the paper which certified their being sold to him, and thus frees them wholly from slavery of every kind; as in this case no claim on them can be made by those who succeed to their master's property. In other instances, the owner of a slave becomes poor himself, and unable to support that large household of which his slave formed a part. In this case, instead of letting his slaves out to hire, and supporting himself from the surplus of their labor, as is said to be so often done in countries wherein slavery prevails, he tells them to go now and support themselves in any way they may be able. Instances have indeed occurred when such persons have cultivated land in their own names, and in a few years have become far richer than their owners. Should this come to the knowledge of their former owners, however, they sometimes renew their claim; and a sum of money given their old master, generally obtains the paper of sale from him, and frees the industrious slave from him and his heirs for ever. If this do not come to their knowledge, or if the owners should be too considerate to disturb them in their state of industry and prosperity, they of course go on till death ends the claim, and thus leave their children both free and affluent.

It is rather a singular feature in Indian slavery that among both Hindoos and Moosulmans, there is generally much concern manifested to get their female slaves married. This is accomplished in several ways. When a female slave is greatly in favor, her owner has been known to procure her marriage by giving a sum of money with her to some free man in the manner of daughters in England. In other instances, if an owner should not

possess slaves of both sexes, as in the diminished state of the practice, is seldom the case, and a neighbouring householder, or one at no great distance, should possess a slave or two, a marriage is often formed between their slaves by their respective owners, each of them continuing to live in the family as before, and being permitted to live together a few days occasionally every three or six months, as their owners find it most convenient for their own business.

A third way of marrying their female slaves is confined almost wholly to Moosulman families; and is so singular that it may not be improper to describe it particularly. It is a well known fact that among the Hindoos there are certain brahmuns termed *Koolin* brahmuns, whose family is deemed particularly noble. In consequence of this, as an alliance with them is esteemed a great honor, particularly to a shoodra family; they assume to themselves the licence of marrying many wives, sometimes forty or fifty, or even a far greater number. At the moment of writing this there is said to be a *koolin* brahmun within five miles of Serampore, who is reported to have married Thirty-two daughters of respectable householders in this manner. He is now dangerously ill; and it is said that four out of his twenty-three surviving wives, have declared their determination to burn themselves alive with him should he die. The wives of these *koolin* brahmuns however, are seldom taken by them to their own homes. On the contrary they remain at the houses of their parents, and are there visited, possibly once in the year, by their *koolin* husband, who on that occasion generally takes care to obtain a pretty handsome sum of money from the father, by threatening in case of refusal, to refrain from visiting his house at all, which would reflect on such house no small dishonor. While a European would

view such an alliance for his daughter with contempt and indignation, they are esteemed so honorable by the natives that they are eagerly sought by respectable families among the Hindoos, and the honor of such an alliance is often purchased with a large sum of money. In fact some of these koolins live wholly by this course, and this in the highest degree of indulgence. Their conduct, it is true, is disliked and loudly complained of by many in their own caste; still as all the children of these wives are deemed legitimate, and consequently are of the highest order of brahmanic nobility, the practice is continued and encouraged to a shameful degree.

There are among the Moosulmans, certain persons termed *Beeya-gooreeahs*, who get a living in nearly the same way. They are free men themselves, but their course of life, renders them little esteemed by others, as it so strongly resembles that of the koolin brahmins just described. It has been already observed, that the Moosulman owners of female slaves are very desirous of having them married in some way or other; because previously to this, should they become pregnant by any person whatever, common fame invariably ascribes the infamy to the owner. As in the present expiring state of Indian slavery, however, it is impossible to find a sufficient number of men held as slaves to marry the female slaves thus held in bondage; among the Moosulmans, who without scruple marry more than one wife, the following course is adopted. The owner of a female slave often agrees with one of these *Beeya-gooreeahs* to marry her on condition of receiving a certain sum of money. This the *Beeya-gooreeah* does; and after a few days, leaves her without returning to the house again perhaps for several years. This line of conduct they pursue 'till some of them are said to have

married in this manner more than a hundred of these female slaves in different parts of the country, and thereby to have amassed a vast sum of money.

These wives, although they are slave girls, produce to their husband a most ample revenue from year to year. They are scattered through many villages and occupy a wide space of country; and thence the number thus married by any one of these Beeya-gooreeahs, and the revenue he derives from them, are known to few beside himself. After having remained away from the house where one of these serves as a slave, possibly for years, he perhaps chuses to call again with the view of extorting money from the owner, as he is pretty certain of making it a profitable visit. By the owner he is entertained with every manifestation of kindness, fed in the most sumptuous manner, and has every thing given him which he may chuse to request. For this there exists an obvious reason; the female slave whom he married years ago, has by this time possibly a family of two or three children, who, as she is his wife, of course belong to him. If therefore the owner refuse him any request, extravagant as it may be, and suffer him to depart dissatisfied, he immediately betakes himself to the circle of Moosulmans to be found in that village; informs them that he has left his wife for such a number of years, and that she has now such a number of children. She must therefore have been guilty of adultery with some one, with whom he of course knows not; but she was left under the guardianship of her owner, and therefore, be the matter as it may, he must have acted unworthily towards him in suffering his wife to be thus seduced in his absence. This will immediately embroil him with the most respectable of his neighbours, and the least of the evils that follow to the owner, will be, that they will

compel him to satisfy the husband of his slave for the injury done him, at whatever price he may chuse to demand. The owner fully aware that the Beeya-gooreeah thus possesses the power of injuring him, seldom permits him to depart without satisfying his largest desires; and hence to the best cheer while he remains, he adds such a sum of money as causes him to depart in peace. If he thus depart, every thing is safe! Should the neighbours notice to him his wife's infidelity in his absence, he laments her evil conduct, but feels assured that no blame whatever can be thrown upon her owner; he is convinced that he has acted in the most honorable manner, and that the whole is to be ascribed to her own vile disposition. In this manner these men exact from time to time sums of money from the owners of their slave wives to an extent that enables them continually to riot in affluence.

The Beeya-gooreeahs however, are not respected even by their Moosulman neighbours. They are not themselves slaves, it is true; but they stand little higher in public estimation. Their company is shunned by the respectable part of their own neighbours and friends, and they are constrained to stand alone. Such then are the remains of Hindoo and Moosulman slavery, which, eluding the public eye, still continue to be practised probably in other parts of India as well as in Bengal. It is however confined almost wholly to the cities and principal towns, in which the rich both among the Hindoos and Moosulmans reside; and thus exists there, merely because it is hidden from the light, and the unhappy victims of this species of oppression, are not aware that their rulers hold slavery in the most decided abhorrence, and constantly stand ready to free every slave who will only venture to bring the case before them. It

is also evident, that it is in its own nature a practice which must die. In a country where the laws prohibit and the rulers abhor slavery, it is almost impossible that it should continue for any length of time, or that it should be carried to any extent while it does continue; as the secrecy which is essential to its existence, must necessarily prevent its openly spreading.

Our senators at home therefore, may be quite at rest relative to any increase of slavery for the sake of cultivating sugar. Under the British government the thing itself is totally impracticable; but it will still more fully satisfy them perhaps, if we shew them that, in the present circumstances of India, it is *absolutely impossible*, and that the attempt, if persisted in, would involve a man in complete ruin. The cause of this is, *the cheapness of free labor*. The wages of laborers near the metropolis itself are only Three Rupees monthly or Thirty-six Rupees for a whole year; at a hundred miles' distance from the metropolis, the wages of a laborer seldom exceed Two Rupees Eight Annas monthly, or Thirty Rupees for the year; and in Hindoosthan the price of a field laborer is still less, varying from two rupees to two rupees four annas monthly. Let us however take the medium of their wages at the highest, and deem it Thirty Rupees annually. If this then be the price of a free laborer for a whole year, what would the labor of a slave be worth? Certainly not more than that of a free man. Experience has universally proved, that the labor of a slave is seldom equal to two-thirds of the labor of a free man. Let us reckon it at two-thirds however, or twenty Rupees annually. This then forms the fund out of which the slave-holder, after feeding and clothing his slave, is to repay himself the price of his purchase money, and lay aside such a profit as to en-

rich himself. Now the fact is, that if the slave were never to eat or drink or to receive the least article of clothing, his owner would still be ruined. Slaves must be *purchased*, although free laborers can be had without the least outlay of capital; and *the labor of the slave would not be sufficient to repay even the interest of the purchase money.* At what shall we fix this? We need not fix it at the price of a prime slave in the West Indies, nor even at five hundred dollars, although as slaves would now be in great demand, and the whole transaction of kidnapping and selling must be done in secret, the price would soon be enhanced. Let us however, ~~fix~~ the sum at only two hundred dollars, or four hundred rupees for each prime slave. What then would be the annual interest of this sum? Here it must be understood, that the interest of capital employed in agriculture in the country is never so low as six per cent, and seldom as low as *ten*. We had an opportunity of shewing in our last Number that it is often as high as Thirty-six, and in the country it is scarcely ever below Twelve. But let us fix it at ten per cent, a rate at which no farmer ever yet borrowed money of a Mahajun, or money-lender, of whom however he must borrow it, unless he possess it of his own; and if he does, he can commence a Mahajun and obtain high interest for it himself. The interest of four hundred rupees however, at ten per cent, will be Forty rupees annually. Unless the Hindoo slave therefore achieve, what slave never yet achieved, and regularly perform more work for his owner than any free laborer he could hire; the interest of his purchase money will completely ruin his master, though the slave himself should go perfectly naked, and feed himself with the air of heaven.

But perhaps some may ask; is it not possible to

wring *more labor* out of a Hindoo slave, than can be obtained from a Hindoo free laborer? To this we reply, that the attempt may be made; but it will be fatal to the owner's property. He may set a slave driver with a cart whip over a certain number, after the manner of the humane slave-holders in the West Indies; but if he do this, it will only sink him the sooner into ruin. In the first instance the wages of this slave driver must be thrown on the labor of the slaves, and this with little effect. The slave driver himself will probably be a native, and be himself nearly as much affected by the sun, as his slave neighbour. Hence if he be like all other natives, he will lie down and go to sleep with them. But if he should be, not a native but a European, to say nothing of the expense of his board and clothing, which will outweigh the labor of fifty slaves, the sun will very soon put an end to his life. He will not keep the slaves closely to labor through the whole of many summer days, without falling a sacrifice to the intense heat of the climate. Even the labor of constantly driving them, to say nothing of that of flogging, would soon put an end to his mortal existence. From this quarter therefore, there is nothing to be expected.

But the fact is, that such slave-driving is in India, quite foreign to the country, and in its nature absolutely impossible. Let the flesh be torn from the bone in a few instances; let the back be cut in stripes by the cart whip in India, as it is in the West Indies, and the whole country will rise *en masse* on such a wretch. It is totally abhorrent to the feelings of the people. If a Hindoo lose a drop of blood by a blow from a master, he will sometime raise the whole village and persuade them he is nearly killed. Such scenes as these then, would harrow up the feelings of a whole district;—and it is need-

less to add, that this would quickly reach the ears of the European judge, and bring to light the fact that a man was holding slaves, which would instantly lead at least to the imprisonment of the owner, and probably the confiscation of all his slave property.

Such a system however, would lead to utter ruin, were none of these things to happen. A Hindoo, if he be cruelly used, has a sad trick of *dying*, which would completely ruin his owner. Such is their bodily weakness and their want of mental energy, that a blow given to a native which would scarcely affect a European, has been known to put an end to his life. Oftentimes the heat of the sun alone in a long and sultry day, has been known to be fatal to those who have labored in the field without any shelter, when they have been obliged to exert themselves even in a slight degree, and in some cases when they have been exposed to the sun for a long time, with little or no exertion. It must be remembered however, that each of these carries about in his own person Four Hundred Rupees of his owner's capital. Let these then experience a little of that dreadful cruelty exercised towards the slaves in the West Indies; yea, let them be merely over-driven in their labor, in a burning summer's day, and not a few of them will at once drop and die; and the unfeeling slave-owner, instead of wringing half an anna's worth more of labor out of a slave in a day than he could out of a free laborer, may find at night, possibly a thousand rupees of his property sunk for ever, in the death of two or three of his feeble slaves, through his slave driver's pressing them a little too hard in their labor. We do not mention here that the report of these murders, which would instantly fill the whole country, would possibly bring the owner to the gallows, and the inhu-

man trade itself to complete extinction. If four European soldiers have been sent down nearly a thousand miles and hung in the streets of Calcutta for the murder of one native in the field, surely these murders could not long exist without bringing down on their owner's heads the weighty arm of British justice in India, little as slave murder is regarded in the West Indies. Should the question ever be agitated again, therefore, our legislators may dismiss all fear of East India Sugar ever being raised by Indian slaves. The thing itself is in its own nature impossible.

But while it is quite impossible that field labor should be performed in India by slaves without bringing on their owners absolute ruin; it seems desirable that even the remains of Indian slavery, existing as it does chiefly in the houses of the rich and great, should be watched against, till extirpated. While we have been writing this article, we have with regret learned from the public papers, that a hundred and fifty African eunuch slaves have been brought to Calcutta by Arab ships; and that they expect to take back female Indian slaves in return. These, it is true, are obviously not intended for field labor; but it is quite possible that they may be purchased for the families of the rich among the natives. And if female Indian children can be stolen in sufficient number, as we have already described, it is possible that they may be made the object of this vile traffic by these Mahometan merchants. When however slavery is so abhorred by our European rulers, it seems a pity that India should be thus made the scene of a traffic so abominable, by Moosulman merchants. We are well aware that every thing of this nature is done in secret, like other crimes against the laws: still it is certain that a deter-

mined and steady vigilance, may do much towards lessening, and indeed towards ultimately extinguishing a traffic so much abhorred by every benevolent mind.

ART. IV.—*Review of Rammohun Roy's "Final Appeal to the Christian Public in defence of the Precepts of Jesus,"* pp. vii. and 379. Calcutta, 1823.

WE have now before us our author's *Final Appeal* to the Christian Public against the Atonement and the Deity of Him whom the blessed in heaven constantly adore as having "redeemed them by his blood out of every nation, and people, and kindred, and tongue." In this appeal, our author, as if understanding the nature of Jesus better than those who now see his face in the realms of light, anew denies that he ought to be adored, or that he has redeemed any by his blood; and makes his final Appeal to the public in behalf of the Precepts of Jesus against his Atonement, insisting, that the grand end of his coming into the world, was, not to redeem men by dying for their sins, but (like Mahomet) to give them precepts, by obedience to which added to repentance, they may save themselves. The blessed in heaven and he therefore, are perfectly at issue on the subject; and, appalling as is the thought, it is a melancholy fact, that the Indian public are now called upon to say whether they do not believe that they who "see the Redeemer as he is," have acted wrong all these centuries in *adoring* "the Lamb that was slain," and that they ought immediately to change the subject of their songs of praise.

Before we examine our author's arguments against the Atonement and Deity of the Redeemer, courtesy to him requires that we should take some notice of his In-

Introductory Remarks. We therefore begin with his Preface, from which we learn, that he has at length taken a dislike to large publications in this controversy. On this subject few are more capable of judging. He has answered a reply of thirty-two pages by one of a hundred and seventy-three; and in the present instance one of a hundred and twenty-eight, by a volume of three hundred and seventy-nine, beside a preface of seven. No one therefore has a better right to complain of large publications on this subject than himself, as he has created the evil of which he complains. Nor is he unwise in expressing this dislike precisely at this period. While he insists that our Reply contains as many words as his, he cannot deny that his present Appeal contains more than double that quantity. Should this Appeal then be answered, not after his example by one of double its quantity, but merely by one of equal size, and should he continue as he has begun, doubling in each reply his quantity of letter press, his next must consist of nearly eight hundred pages. With whatever grace therefore, this complaint may come from him who has created the evil, no one can doubt of the wisdom of its being made at the present time.

To some however it may appear doubtful whether his new method will be found more favorable to the attainment of his object. We ought to suppose that in this work of nearly four hundred pages, our author has added nothing beyond what he deemed necessary to the support of his cause. But were this quantity divided into "monthly portions of a dozen or sixteen pages," the whole could not come before his readers in less than two years; and perhaps those who have little "leisure or perseverance," may find it quite as difficult to keep their minds on the stretch respecting this subject for the space of two

years, that they may connect the first portion of argument with the last, as to read through a volume of four hundred pages in two months. And without thus connecting the whole in their minds, their judgment when formed, can be of little value.

Our author urges however, that our Reply to his last Appeal, is really as long as that work, although it is nearly fifty pages less. Granting this, our author should remember that it was a reply, and that in his replies to us he has always more than doubled our quantity. Our readers however need not fear that we are about to double his quantity of letter press in replying to this Appeal. We do not think that the Atonement and the Deity of our Lord Jesus require any such labor to demonstrate their truth, and we hope that we shall not give them in reply three or even two hundred of our pages. In this Number indeed, we do not intend to trouble them with one hundred, as we shall now merely consider our author's allegations against the Atonement of Christ, reserving those which he has brought against his Deity for our next. But before we enter on these, we must notice some of his preliminary remarks, lest he should accuse us of neglect. •

Our author begins with begging permission to notice "a few *unjust insinuations* in some parts of our essay." As any one who may support truth itself by incontrovertible arguments, may be said to insinuate or imply that his opponent has been supporting error, which unless he be convinced of his error, his opponent will be sure to deem *unjust*, it is scarcely possible wholly to avoid charges of this nature if an opponent chuse to make them; since the more convincing the arguments against his opinions are, the stronger will be the insinuation that he has been hitherto in the wrong. We fear therefore

that we must in some measure plead guilty, for we did intend, not only to imply, but to prove that we thought him in the wrong. But of any other unjust insinuation we are certainly guiltless as far as relates to intention. So firmly are we convinced of the Atonement and Deity of the Lord Jesus Christ, that it would grieve us to employ not only the least unjust insinuation in their defence; but even a weak argument, assured as we are, that if nine-tenths of those capable of being employed, were wholly dropped, so many would remain to establish these doctrines, that even the gates of hell could not prevail against them.—We would advise however, that on subjects so important as this, the public should never have their attention turned from the real state of the argument by complaints of “unjust insinuations.” This is an exhaustless subject of complaint; and the cause of it generally lies deep. If a man be successful in defending his cause, all such insinuations fall to the ground: and if he be not, he is seldom pleased; and hence he may easily find insinuations against him in one shape or other in almost every argument, though nothing may have been farther from his opponent’s intention.

Among these imagined insinuations of ours, we find one to be, that we have charged our author with “the arrogance” of taking upon himself “to teach doctrines directly opposed to those held by the mass of real Christians in every age.” Here we must inform our readers that “arrogance” is not our phrase; and that we have used no such word respecting him: all we can justly claim of this, is, “his teaching doctrines directly opposed to those held by the mass of real christians in every age.” Since this however is a fact which our author does not attempt to deny, we wonder at his being angry that it has been said. As he really does it, we did not

expect that he would have been ashamed or displeased at its being affirmed of him; hence we had no idea that this would be accounted "an insinuation," and still less an *unjust* one. We now begin to fear that we have filled our whole reply with insinuations; for there is not an argument brought which does not at least *imply*, that we believe him wrong from beginning to end.

But we are ready to suspect that the "insinuation" must lie in the word "teach," for he says p. 5. "In reviewing the first appeal the Rev. Editor fully introduced the doctrines of the Godhead of Jesus and the Holy Ghost, and of the Atonement, as the only foundation of Christianity, whereby he compelled me, as a professed believer of one God, to deny for the first time publicly those doctrines; and now he takes occasion to accuse me of presumption in teaching doctrines which he has compelled me to avow." We hence imagine that our author must have been put out of temper by some mistake respecting the word "teaching." In using this word however we did not mean, that he went out on the high road like a missionary, and taught such as he met, or sat down under a tree with them; although had he done so, we should not have greatly blamed him; for when a man has found the way to heaven, we think he ought to teach it to others as far as he has opportunity. Nor, on the other hand, did we suppose that he concealed his ideas when in conversation with his friends, but that he disseminated them whenever he found occasion, which we considered as warranting the application of the term, not to say that he had now published them to the world, which rendered the term still more proper. And if we *have* "compelled him to avow" what he before believed, we cannot see that we have been guilty of any great crime; for we think it

quite as well for a man to avow even his disbelief of the Atonement and the Deity of the Saviour, as for him to hold it secretly without avowal. We however feel it an unspeakable consolation, that if we have compelled him to avow this disbelief, we did not *create* it in him: had we, we should never have forgiven ourselves this side of the grave.

Our author after thus complaining that we compelled him to avow these doctrines, with a strange inconsistency, expresses his astonishment that before this his avowal, we only feared that he held them. We did indeed greatly fear that he disbelieved the Atonement and the Deity of Christ, when he published "the Precepts of Jesus;" but as we were not certain that he had openly avowed such disbelief, we felt unwilling to charge him with it, lest we should do him injustice, much as we feared the real state of his mind. Surely in this there can be little which ought to displease him.

Another of these insinuations is, that "vanity has led him to presume that freedom from the powerful effects of early religious impressions has enab'd him to discover the truths of Scripture in its most important doctrines more fully in three or four years than others have done by the most unremitting study in thirty or forty." Here too we must remind our readers that "vanity" is our author's addition; and that we have not even mentioned the word as applicable to him. It is created by his own displeasure at our mentioning his own words relative to "early religious impressions," together with, what must be a fact if it be really *the truth* which he has discovered, and which therefore ought to excite in his mind no kind of anger.

As to his being "*pretty sure*, that no one possessed of merely common sense will fail to find out the un-

scripturality of the doctrine of the Trinity," after studying the Scriptures in the way he mentions, he should recollect that his being "pretty sure" of this, is no kind of argument. We might be "pretty sure" of the contrary, and this would be none; but it would be just as good as his. Both, unless intended to prejudge the case, would be wasting paper and the reader's time, and would tend only to awaken the suspicion that the cause which resorted to such modes of support, was really driven to straits. Of precisely the same nature is his assertion relative to "a few independent and diligent natives studying attentively both the Old and New Testament in their original languages, and then offering their sentiments as to the doctrine of the Trinity being scriptural or a mere human invention."

Our Author has his anger again kindled by what he terms our "holding up to ridicule" his suggestions relative to studying the Scriptures unbiassed by early religious impressions, because we observed that, "could it be relied on indeed, his compendious method would deserve notice with a view to Christian education, as then the most certain way of enabling any one to discover in a superior manner the truths and doctrines of Christianity, would be, to leave him to the age of thirty or forty without any religious impression." Here too we must beg our reader to recollect that "*ridicule*," is wholly our author's term, as well as the "*vanity*" and "*arrogance*" with which we are said to have charged him before. If he wishes to persevere in the search after truth however, we would advise him to guard against these ebullitions of irritation. The only question here is, whether this be a legitimate inference from his reprobating so strongly the effect of early religious impressions in biassing the mind; and if it be, which he does not at-

tempt to deny, to be offended at the imagined ridicule it brings in its train, to some of his readers may possibly appear somewhat bordering on the ridiculous.

Our author's classing the doctrine of "the Trinity in Unity" with a Hindoo's believing that his idol is endued with animation, or with the polytheism of the Hindoos "brought up with the notion of the godhead of the sun, of fire and of water," or "the polytheistical faith of the Greeks" who believed in Mars, and Venus, and Juno, and Jupiter, we presume he does not adduce as argument. If he does, we think he himself can scarcely be ignorant, that in doing it he is wretchedly begging the question in debate. Before he had ventured on such classification, indeed, we think he should have shewn that the Hindoos profess to prove "the godhead of the sun, of fire, and of water," from inspired writings as fully authenticated, as much tending to abase all human pride, and as evidently intended to promote real holiness, as the Sacred Scriptures; and that the Greeks had inspired writings equally authentic, and equally holy in their effects, on which they founded the godhead of Jupiter, and Mars, and Juno, and Venus. Till he has done this, he may, by acting thus, lead the young and unwary to class the Sacred Writings with the cunningly devised fables of the Hindoos; he may indeed lead those "altogether indifferent to religion," and "those who are rather unfavourable to the doctrines of Christianity as generally promulgated," to whom he appeals in this work, to such a disregard of the Sacred Writings as may end in their eternal ruin. But as for those acquainted with the subject, while such miserable begging of the question may convince them of the state to which his cause is reduced, it will only move them to pity the man who, if the Holy Scriptures will not establish his own

dogmas, can be well content that they be classed with the Hindoo and Greek legends of idolatry.

Our own acquaintance with the Hindoos convince us however, that it is not their belief of "their idols being endued with animation," which keeps up idolatry among them, but their love of that iniquity which this system fosters. Let them once love "righteousness and true holiness," and no prejudices of education will detain them in idolatry. Nor is it any wonder that the "sublime works among the Greeks," and "the Vedant among the Hindoos," have totally failed in suppressing idolatry, when, amidst all their sublimity, they so completely foster human pride and the sins of the heart. In doing this, they leave a man just as much alienated in heart from a pure and holy God, who "cannot look upon iniquity" and, who "will not give his glory to another," as idolatry itself. It is therefore not strange that the Greek writings, sublime as they are, never extinguished idolatry in a single village. But the doctrines of the Atonement and Deity of our Lord Jesus Christ, have destroyed the reign of idolatry and iniquity in every heart in which they have been cordially received. Has Satan now learned to cast out Satan? If he has, where is the *veracity* of Him whose precepts are, "the guide to happiness and peace?"

Our Author takes it for granted that all those who believe in the Atonement and Deity of Christ have blindly adopted the creed of their parents; and insists that "the unbiassed judgment of a person who has searched the Scriptures only for a twelve-month with an anxious desire to discover the truth they contain, ought as far as authority goes in such matters, to outweigh the opinions of any number who have either not thought at all for themselves, or have studied after prejudice had laid

hold of their minds." He therefore thinks, he may perhaps be excused for the confidence with which he maintains his own opinions against those of so great a majority who appeal to the same authority for theirs, inasmuch as he attributes their different views, not to any inferiority of judgment compared with his own limited abilities, but to the powerful effects of early religious impressions.

But in this does not our author deceive himself? Had he no early religious prejudices? Was he not brought up in the Hindoo system? Granting him therefore, that for which he has not yet adduced a shadow of proof, that in rejecting the Atonement and the Deity of Christ he has found the truth; how came he to surmount those early religious impressions, and to find the truth? Will he say that it is through the Divine goodness manifested to him? if he does, will he add that he alone and those who disbelieve like him, are the sole objects of this goodness, while those who believe the Atonement and Deity of Christ are abandoned by the Divine goodness, and thus declare himself and them the only favorites of heaven? Or will he say that he did it by his own diligence and strength of mind, and that those who believe in Christ's Atonement and Deity have not equal diligence and mental strength, and thus declare that he and his companions "are the men, and wisdom shall die with them?"

He would therefore do well to consider the obvious meaning of this language, which he uses so abundantly. If his opponents were brought up from their infancy in the belief that "the blood of Jesus Christ cleanseth from all sin," and that he is "God over all blessed for ever more," was he not brought up in the belief of the Hindoo system, which teaches that a man who has been guilty of a thousand acts of wickedness, is still capable of do-

ing acts of merit which in themselves deserve a place in heaven? Should he say, "I was diligent and examined things for myself," will he venture to affirm that his opponents have not been equally diligent in examining things for themselves? Should he add further, "My success proves my superior judgment or superior diligence. In rejecting the Atonement and Deity of Christ I have found *the truth*, while my opponents in holding these doctrines have held fast error;" would not this be begging the question still in debate? May not his opponents have possessed equal judgment, diligence, and impartiality, and have *held fast* the Atonement and Deity of Christ, *because* the more carefully and impartially they examined the scriptures, the stronger appeared the evidence for these doctrines? This argument therefore, upon which he lays so much stress, when duly examined will be found lighter than a feather; and this superior freedom from religious prejudices which is to give a twelve-months' examination of the scriptures greater authority than many years' examination by others, resolve itself into a mere bubble. All royal ways of arriving at the truth utterly fail: indeed they only serve to sink the side on which they are retained, by displaying the wonderful opinion its supporters have of themselves. After all the question itself is left to be decided precisely by the weight of solid argument adduced on either side.

We confess indeed that we now have our doubts whether our author *may really* have surmounted his own early religious prejudices, and whether he be not under the influence of them to this very day; and as on his own principle this may throw light on his disbelief of the Atonement and the Deity of the Saviour of men, it may not be wholly foreign to the subject if we state our rea-

sons for these doubts; since if his early religious prejudices were in direct opposition to the doctrine that sin is so "exceeding sinful" as to need such Atonement, unless he *has* surmounted them, we need not wonder that he has never been able to find the doctrine of the Atonement in the sacred scriptures, although others who know their real state as sinners by nature and practice, can perceive it shining throughout the whole scriptures. In page 89, he combats the doctrine of eternal punishment, on the ground that every man however wicked "has performed at least one single righteous act during the whole period of his life, though he cannot be supposed to have escaped every sin in this tempting world;" and that hence "every man must be both guilty of infinite sin and an agent of infinite virtue;" and therefore "if we suppose that this very person is to be punished to eternity for the infinite sin he has committed, there will be no opportunity of his enjoying an infinite reward for his *good work*. But according to the position he must be either rewarded for his good or punished for his evil actions for eternity, while justice requires that he should experience the consequences of both." Here we have the soul and substance of the Hindoo system! "*Justice requires,*" that the man who has been a certain time in hell for his crimes, if their number has preponderated, should then ascend to heaven to enjoy there the reward of his deeds of merit;—and it no less demands that the man who has enjoyed in heaven the reward of his deeds of righteousness, should these have preponderated, should afterwards descend to hell and suffer the just reward of his deeds of sin. This, the very soul and essence of Hindooism, is brought by our author against the doctrine of eternal happiness and eternal misery!!

It should seem therefore that our author, so far from

surmounting his own "early religious impressions" holds fast the essence of them to this very hour. The images of Hindooism he has discarded and its gods and goddesses, as have thousands of Hindoos beside him; but the essence, the soul, the substance of the system, he still retains, and with it encounters the doctrines adduced from scripture. Thus while he imagines that, free from all religious prejudices, he has been searching the Sacred Scriptures to discover the simple truth, he has been endeavoring to bend them to his preconceived system of refined, but real Hindooism! As easily might he constrain the east to meet the west, however, as cause the gospel of the meek and lowly Jesus to coalesce with the Hindoo doctrine of human merit. Nothing in nature can be more opposite than the spirit of the gospel and the spirit of Hindooism, whether manifested in its grossest idolatry, or in the highest refinements of the Vedanta. That gospel which is founded on the doctrine, that "every imagination of man's heart is evil, is *only* evil continually,"—that among men, "there is none that doeth good no not one,"—that "he who offendeth in one point of the Divine law is guilty of all,"—that he is cursed "who *continueth* not in *all* things written in the book of the law to do them,"—that "the carnal mind is enmity against God and is not subject to the law of God, neither indeed can be,"—"that no fountain can send forth both salt water and fresh"—and that "an evil tree cannot bring forth good fruit," must be death to the spirit of Hindooism, and to the pride of man in every false religion.

Yet to this system does our Author attempt to unite the intercession of Christ! And we are asked, "whether it be not *scriptural* as well as reasonable that all men should be judged after death according to their good

and evil works, and then that through the intercession of one who stands as a mediator between God and man, those who have through Christ truly repented, shall be admitted to enjoy *infinite beatitude*, through the free bounty of the father of the universe to which they are not entitled by their own merit!" To all this it is sufficient to reply, that "*without SHEDDING OF BLOOD there is no remission*,"—that "Christ was once offered to bear the sins of many," and that he maketh intercession for none but those who, renouncing all their own righteous deeds, yea their repentance, and counting them "*loss and dung*," *trust in his blood for the forgiveness of sins*; and further, that those who obtain eternal life through his intercession, in heaven adore him *for having been SLAIN and having redeemed them to God BY HIS BLOOD*." Thus the Hindoo system of human merit is excluded in every form, and 'till it be from the heart renounced, no one can have any part or lot in the intercession of Christ.

That while holding fast the Hindoo system, that an evil tree may bring forth good fruit, and that even a wicked man may perform deeds which justice must reward with heaven in another state, although his evil deeds be also punished with hell, our author should not discern the doctrine of Christ's atonement, and should be equally blind to the Deity of Christ on which his atonement is founded, will excite little surprize in those who consider the humbling nature of the gospel. It is not "*the whole who need a physician, but those who are sick*." Yea if he should discover the greatest enmity against both these doctrines, it would excite no surprize. If they be true, he is ruined both for time and eternity, unless he take refuge in the death of Christ. His repentance cannot atone for even the least sin: it is itself so inade-

quate, so worthless, so defiled with sin, that were he guilty of no other sin than those which cleave to his repentances, unless he take refuge in the death of Christ, infinite justice must condemn him to eternal death for there alone, or stand itself eternally dishonored.—How accommodating is the system termed Unitarianism ! It claims affinity with every false religion. That the Moo-sulmans are complete Unitarians, has been often said ; but we now see that the Hindoo system purged of its grossness, the moment it assimilates the Scriptures to its own doctrines, becomes Unitarianism in all its glory.

With his mind thus full of the Hindoo doctrine of merit in the deeds of a man whose general course of life may be wicked, it is no wonder that our Author should stumble at the very threshold respecting the Precepts of Jesus. One would scarcely imagine indeed how any one not imbued with the doctrine of human merit, could think that Christ intended by his Precepts to set aside his “giving his life a ransom for many,” his “shedding his blood for the remission of sins.” Yet our Author still insists that men obtain eternal peace and happiness by their own obedience to the precepts preached by Christ, and not through his death and merits ; and complains (p. 14) that when we advanced the position, that “the most excellent precepts, the most perfect law, can never lead to happiness and peace unless by causing men to take refuge in the doctrine of the cross, instead of endeavoring to demonstrate the insufficiency of the precepts to conduct men to happiness, we introduced a number of passages which we thought well calculated to prove that the death of Christ was an atonement for the sins of mankind ;” and then “regrets, that we should have adopted such an irregular mode of arguing in solemn religious discussion.” Real-

ly we were not aware that the Scriptures held out two *ways to heaven*. We thought that if Christ's death and merits were the way, men's own merits *could not* be so too; and that there was no other name given under heaven whereby we must be saved. We thought that "if righteousness came by man's obedience to the most perfect law, *Christ is dead in vain*:" nor did we think it possible that any man who had studied the scriptures, could think that to prove Christ's death to be the *only* atonement for sin, was an "irregular way" of proving, that man's repentance and obedience were none whatever.

To please our author however, we will now adduce the reasons why the most perfect law can never lead men to happiness, but by causing them to take refuge in the doctrine of the cross, or in Christ's Atonement for sin. One is founded on the apostle's declaration made after Christ had, according to our author, "perfected the law," "therefore by the deeds of the law shall *no flesh* be justified in God's sight, *for by the law is the knowledge of sin*." The law can pronounce peace only on those *who continue to keep it*; and it must unavoidably pronounce *a curse* on those who *do not*; since its language is "Cursed is *every one that* CONTINUETH NOT in *all things*." Now as no man continues observing the divine law, (which includes every precept of Jesus,) there is no man upon earth on whom it does not in the strictest justice pronounce a curse; for the language of the Old Testament, "there is no man that liveth and sinneth not"—"there is none that doeth good, no not one," is made the language of the New by St. Paul, *Rom. iii.* and is confirmed by James, *ch. iv.* "In many things we sin all," and by John, "If we say that we have no sin, we deceive ourselves and the truth is not in us." Men's knowledge of the nature and extent of the Divine law, therefore, can

only tell them that they have violated its precepts, and that they are most righteously under its curse. Hence the divine law, even though it may have been perfected by Jesus himself, can never lead those to happiness and peace, who do not *continue* in keeping it, unless by enabling them to discern how justly they are under its curse, and thus leading them to take refuge in the sacrifice of Christ as the only atonement for sin.

Setting Christ's atonement aside therefore, the holiest man upon earth, would be, to the hour of his death, exposed to its curse even for his daily transgressions of the "Precepts of Jesus;" and he has never a moment's true peace, but when, as a sinner righteously condemned, he takes refuge in the atonement of Christ for sin. To a mind filled with the idea of a man's having a right to heaven for a certain time even while his evil actions deserve the punishment of hell, these facts may be a stumbling block; but to one who knows his own guilt, whether he have been brought up in the study of the scriptures, or in the darkest heathenism, they are as clear as the light. Thus the apostle preached "Christ crucified," to the Jews who wished to establish their own righteousness, "a stumbling block," and to the Greeks who felt no need of an atonement, "foolishness;" but to those who, like the apostle, knew that in them "dwelt no good thing," Christ as the atonement for sin was, "the wisdom of God and the power of God."

The rock on which our Author is continually splitting, is, his not thoroughly examining his own ideas and tracing the consequences which inevitably follow from his own assertions. Hence he is almost continually contradicting the spirit and tenor of the sacred writings, he sometimes flies in the face of its plainest declarations, —and melancholy as it may be, as we proceed we shall

be constrained to observe, that some of his assertions destroy the fundamental principles even of natural religion. It is only the want of deeper acquaintance with the scriptures which makes him declare, (p. 16.) that "Jesus's dying actually as a sacrifice for the sins of men—has no relation to a proof or disproof of the sufficiency of his precepts for salvation." Surely a mind unoccupied with previous prejudices, would need no other proof of this than the apostolic declaration; "if righteousness came by" our obedience to "the law" which includes all his precepts, "*Christ is dead in vain.*" If Christ died as a sacrifice for sin, it was because our *transgressing* his precepts, rendered them insufficient for our salvation. In themselves the precepts of Christ are holy, and just, and good; but to bring salvation to any one, they must be *constantly and perfectly observed*; and this, John, who wrote after they were delivered, testifies they are not by any man on earth; "if we say we have no sin, we deceive ourselves and the truth is not in us."

The same inattention to the scriptures appears in his asking because our Lord after pointing out the commands of the first and second table, love to God and our neighbour, added, there is none other commandment greater than these, "Is there another command absolutely enjoining refuge in the doctrine of the cross, so as to shew that these commandments are insufficient for salvation, and comparatively insignificant?" The commands in scripture enjoining us to take refuge in Christ's atonement, are too numerous to be all adduced; and it is self-evident, that to those who fail in constantly keeping Christ's precepts, they must of course be "insufficient for salvation;" and John has already told us, that he who says he does not, "deceives himself and the truth is not in him." But "insignificant" they are not. They shew the man who

duly weighs them, the greatness of his own transgressions, and urge him to flee for refuge to the hope set before him in the atonement of Christ; they invite the humbled sinner thus to come to him, while by pointing out the extent and spirituality of the divine law, they serve to direct the believer in his future course, to humble him under his greatest attainments, and constrain him to cleave to Christ's atonement to the last moment of his life.

His asking whether Christ's sayings in Matt. v—vii, do not afford “a stable foundation on which may be raised the indestructible edifice of eternal life,” discovers no less inattention. To this we answer, that they do, but not through human merit; for the very first of them is, “blessed are the *poor in spirit*, for theirs is the kingdom of heaven.” He who thinks he has an atom of merit to plead before God, however, *is not* poor in spirit: he has something of his own to bring before God; while he who is poor in spirit, feels that he has nothing but guilt to plead, and flies to the cross of Christ for refuge. Another saying destroys every hope arising from men's obedience and merit, “Verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled;” and if so, surely its penalty, its curse, cannot pass away, till it be fulfilled in the death of the sinner or of his Surety “who hath redeemed us from the curse of the law, being made a curse for us.” Another saying, “Agree with thine adversary quickly,” unless our Lord wholly confined himself to human affairs when no such case was before him, gives no very obscure advice relative to our seeking that Almighty Surety who can on our behalf answer the utmost demands of the divine law violated by us. And a fourth, cuts up

by the roots the whole of our author's doctrine by declaring; "neither can a *corrupt tree* bring forth *good fruit*." Until our author can erase from the Divine records therefore, the declaration, pronounced after the most solemn examination made by God himself, "Men are all gone aside; they are all together become filthy, there is none that doeth good, no not one," his system of salvation by human merit, must lie prostrate in the dust.

To the question, "Did not Jesus declare in his description of the day of judgment that acts of charity and beneficence toward fellow-creatures, will be accepted as the manifestation of love towards God, and be the sufficient cause of eternal life?" we answer, that they manifest the reality of that faith in Christ's Atonement which "worketh by love," and without which no one will ever enter heaven. But it has been already shewn, that they cannot be the "sufficient cause of eternal life;" for if examined as perfect obedience to a Divine law, the best of these works would justly bring a curse on the soul through the sin mixed with them. Did the redeemed indeed esteem these the "sufficient cause of eternal life," how could they adore Christ, as having *washed them from their sins in his own blood*?

In telling the lawyer, "this do, and thou shalt live," Jesus told him no more than the Divine law had told him before; as Paul witnesses, *Rom. x. 5.* "For Moses describeth the righteousness which is of the law, That *the man who doeth these things shall live in them.*" But Jesus did not say that he should live if he *did not continue to do these things*: and his examining whether he did them or not, might have convinced him that he did not, and have shewn him his need of a Redeemer. That this man did them not, is evident from its being the united voice of the Old and New Testament, that "all

have sinned and become guilty before God." Hence "whatsoever the law saith," even when perfected by Jesus according to our author, "it saith to them who are under the law," as was this lawyer, "that every mouth may be stopped and all the world become guilty before God." Unless Jesus therefore came to *destroy* the law, it inevitably follows, that his thus directing the lawyer to it, was, that his mouth might be stopped, and that he might find himself to be guilty before God. The same reasoning applies to every other case of this nature. Had our Lord told his disciples, that the man who does not continue in all things written in the law, *shall not be cursed*, and that "all men are not gone aside and together become filthy," he would have come to *destroy* both the law and the prophets.

Although to those who then had no idea that he was come to die at all, our Lord wisely forbore to point out the doctrine of his death as an atonement and the only way of salvation "in the same explicit manner" as he pointed them to the law, as enjoining "love to God and our neighbour," yet after he had actually "suffered for sins, the just for the unjust," and his death was publicly known to all, he explicitly enjoined it on his apostles to build up his kingdom on this doctrine. Nor did he forbear to give numerous intimations to his disciples as they were able to bear them, which on duly weighing they themselves would find evidently leading them to the doctrine of the cross. Even his explicitly pointing men to the Divine law as enjoining perfect love to God and our neighbour, would lead as many to feel their need of his atonement, as duly weighed their own state, since it would "stop their mouths and make them feel themselves guilty before God." And so far is this from being "a mode of interpretation that would only suit our

convenience and render the Bible no longer a guide to mankind," that this doctrine unavoidably follows from interpreting the scriptures justly by comparing one part with another and tracing their meaning to the bottom.

While our author admits that the sentence, "If righteousness come by the law, Christ is dead in vain," includes the moral law as given by Moses, his comment frustrates the design of Christ's coming into the world. "St. Paul knowing the efficacy of the perfection introduced by Jesus into the law given by Moses, declares, that had the system of the Mosaical law been sufficient to produce light among the Jews and Gentiles without being perfected by Jesus, this attempt made by Christ to perfect it would have been superfluous, and his death which was the consequence of his candid instructions, would have been to no purpose." We beg here to ask, What "perfection" did Jesus introduce into the *moral* law given by Moses? Was not this law, the essence of which is, "thou shalt love the Lord thy God with all thy heart and thy neighbour as thyself," perfect of itself? What did Christ add thereto? Is there a single precept given by Jesus which is not comprehended in love to God or to our neighbour? And as for the *ceremonial* law, that he came to abolish, a strange way of rendering it perfect.

To fulfil the moral law is as different from *perfecting* it, as light from darkness; it is to yield obedience to it as being already perfect. To fulfil the ceremonial law, was, not to add to it, but to abolish it, as Paul declares Christ to have done. Further, if Christ had perfected the law, it must have continued *the law* still; this could not change its nature and render it no law; and it is of *this very law* AFTER Christ had introduced all this supposed perfection into it, that Paul speaks when

he says, "if righteousness come by the law, Christ is dead in vain." Hence this axiom, which stands firm to all eternity, takes away the most distant hope of our obtaining remission of sins by our repentance or any other act of obedience to the law, even if it had been thus perfected as our author affirms, and fixes it wholly on the death of Christ as the only sufficient cause of our salvation, declaring as it does, that to mention our righteousness as its sufficient cause, is, to "frustrate the grace of God," and say, that "Christ is dead in vain."

Further, is our author aware of the consequences of his thus asserting that the death of Christ "was in consequence of his candid instructions," instead of being an atonement for sin? Is he aware that *it pleased* JEHOVAH *to bruise him*? Will our author venture to affirm that a holy God *bruised him in consequence of his candid instructions*? Did Jehovah say, "Awake, O sword, against the man that is my fellow," because of his candid instructions? To say this, is to sap the foundation of all religion both natural and revealed, by holding forth the Divine Being, with awful reverence be it spoken, as acting in the most iniquitous manner towards a being perfectly sinless and holy.

The same inattention pervades our author's declarations that "Repentance alone is the sure and only remedy for human failure," and that it can procure us the blessings of pardon, *without the atonement of Christ*. Even a child in divinity would scarcely have blundered in this manner. It is indeed true that God never yet pardoned a sinner without repentance, and that every sacrifice brought him without real repentance, was an insult to him. . He never pardons the sinner who despises Him and forgiveness too; but does any one who is not blinded by his ideas of human merit, ever dream that

a sinner deserves pardon and life through the merit of his saying from the heart, "I deserve death?" This is in its own nature impossible. What is perfect and adequate repentance? It is the love of God revived in the heart, so as to cause a man to abhor himself for having at all sinned against God. This then is obedience to the command, "thou shalt love the Lord thy God with all thy heart. If perfect and complete then, it is neither more nor less than an act of righteousness commanded by the law. It is therefore wholly cut off by the axiom already quoted, "If righteousness came by the law, Christ is dead in vain." The accepting of repentance as righteousness, or as a "sufficient cause of pardon," would wholly frustrate the grace of God and declare that "Christ is dead in vain."

The Apostle writing to the Galatians when they wished to substitute obedience as matter of righteousness, at once sets every thing of this nature aside on one general principle; "whosoever of you are justified by the law, he is fallen from grace,"—"Christ is become of none effect to you." Whether it be therefore repentance, or love the only source of genuine obedience, or any other act, he who brings it "as the sufficient cause of pardon," at once renounces Christ. Nor does the apostle allow of the *least mixture* of works or obedience, as the sufficient cause of pardon; His language is "if it be of works, it is no more of grace, otherwise grace is no more grace. But they who are saved by Christ are saved by "the GRACE of the Lord Jesus Christ." Hence he who seeks salvation on account of his repentance as its sufficient cause, may be a Hindoo, or he may be a Moosulman; but of Christ as a Saviour he as yet knows nothing.

This then would be the case even if the repentance our author holds up as the only means of procuring pardon,

were perfect and adequate, if it noticed every sin, and were as deep as the sin is great. But is there any man on earth whose repentance is thus adequate to the heinousness of his sins against God? Who can understand all his errors? or who does not again in some degree relapse into sin, yea the very sin of which he has professed to repent? Then such a man does not yield full obedience to this law of repentance; he does not "continue in" what it justly requires; he is a transgressor even of this command. If he therefore feel as he ought, he will himself be ashamed even of his repentance, and feel his mouth stopped and himself constrained to plead guilty before God. Hence, abhorring himself for the sin which cleaves even to his repentance, he shudders at the thought of bringing it before God as the *only*, or as ANY ground on which he deems himself deserving of pardon. Such an idea might enter the mind of a Hindoo, who while he knows that his deeds render him worthy of hell, still thinks that there is something so meritorious in certain others as *justly* to entitle him to heaven; but it was never yet acted upon by a real Christian. The death of Christ is the only atonement he dares to mention before God.

Farther, repentance itself is the fruit of the Saviour's grace, as well as forgiveness; He gives "repentance to Israel and the forgiveness of sins:" and to make the receiving of one gift from God the "sufficient cause" of deserving another, is a pitch of arrogance quite unknown to the poor in spirit—and theirs alone is the kingdom of heaven.

God never bestows forgiveness on the sinner without repentance, however. The hardened sinner, who, never repenting of sin, would of course go on therein without compunction throughout eternity, has no share in forgiveness. To pardon him, would be to fill heaven itself

with contumacious iniquity and rebellion. Hence our Lord came to call sinners to repentance as well as to receive pardon; and he declared to the Jews, "except ye repent, ye shall all likewise perish." Hence too the sacrifices of the hardened sinner were formerly "an abomination to the Lord." They were a solemn mockery, since the sinner pretended to bring a beast to atone for sin which he did not deem evil, and in which therefore, he really intended to persevere. Hence the sacrifices of God are declared to be, a broken heart, which God will not despise; and hence Ezekiel exhorted Israel to turn from *their iniquities* that they might not be their ruin, as they certainly would, if they persisted in them, notwithstanding all their mockery of sacrifices. Hence also Isaiah declares, "though your sins be as scarlet they shall be white as snow," without the least hint however that the sinner's "coming and reasoning with God" took them away. Instead of this he declares "He was wounded for our transgressions, He was bruised for our iniquities," and "the Lord hath laid on Him the iniquities of us all;" a strange procedure this, if they could be taken away by our repentance. In what manner could our author have read the scriptures to mistake in this palpable manner?

That to the declaration "that human justice inquires not about the repentance of the robber and murderer, but respecting his guilt," our author should reply nothing; but, turning from the subject, merely "wish to know whether or not human justice suffers an innocent man to be killed to atone for the guilt of theft or murder committed by another," is in reality giving up his cause relative to the efficacy of repentance. He offers *nothing in reply* to the arguments against it; for what he has added belongs to another subject. Even that

however we will by no means overlook when we come to examine his objections brought against the Atonement, merely adding here, that no case can occur among men which can be parallel to that between God and his offending creatures; and that before we can *safely* affirm that God *cannot* admit of an Atonement, an Almighty Surety for sinners, it is incumbent on us "to find out the Almighty to perfection." Even human laws allow a man to become surety for the debts of another, which he never contracted himself, and this is at least admitting the principle. To prevent our author's complaining of neglect, we have thus examined his Introductory Observations; and now proceed to his arguments against the ATONEMENT of Him who once "suffered for sins, the just for the unjust to bring us to God."

Previously to adducing evidence for the Atonement and the Deity of Christ, we observed, that as all Divine Revelation originates in the spirit of God, *one* passage clearly proving either of these doctrines, is quite sufficient, since twenty cannot render a doctrine more true than one; and the only reason why we can wish for more than one, is, that if one stand alone we *may possibly* mistake its meaning. We also mentioned, that evidence of the Atonement and the Deity of Christ may be obtained from *Five different Sources*; the writers of the Old Testament,—our Lord's own declarations,—the language of the Evangelists,—the Apostolic writings,—and the testimony of the blessed above as given by John in the Revelation; and that the concurrent testimony of any two of these, although it cannot of course make it the more true, may more fully convince us that we have not mistaken their meaning. Of these five sources, as our author had intimated that "were it a practice among Christians to

study first the Old Testament as found arranged in order,—and then to study the New Testament, comparing the one with the other, Christianity would no longer be liable to be encroached upon by human opinions,” we began with the Old Testament that we might meet him on his own ground, although the evidence found in the Old Testament, must of course be more obscure than that given us by the New. We began by adducing the first promise made to man, as at least *implying* the Atonement of the Messiah, in the declaration, “It (or he) shall bruise thy head and thou shalt bruise his heel.” In attempting to repel this, our author employs four pages, with what success we shall now examine.

In reply to our asking, “What could a reptile feel relative to the fate of its offspring through future ages? and of what individual serpent did the seed of the woman break the head, so as for it to bruise his heel?” he is constrained to admit, that a reptile as far as human experience goes, is incapable of feeling relative to the fate of its offspring through future ages. Still to free Satan from this malediction, he wishes to know “if a mere reptile could not have the power of conversation so as to persuade a woman to adhere to its advice, whether the ass of Balaam could be possessed of the power of seeing exclusively the angel of God and conversing with Balaam, and whether ravens could diligently supply the wants of Elijah by bringing him bread and flesh morning and evening;—and whether we are to understand the ass and these ravens as either angelical or demoniacal spirits, as the reptile (serpent) is represented to have been no other than Satan.” To this we reply; that we are not sure that the ravens were at all endued with rationality, or that any miracle was

wrought on them beyond their being so guided by Him who had endued them originally with instinct, that for a season they took bread and flesh and brought it to Elijah. If however they acted rationally for a season, it was their Maker who enabled them thus to act; and he is expressly said to have opened the mouth of the Ass. But while we most firmly believe these facts, we cannot believe that God endued the serpent with rationality for a season, that he might cause men to sin against their Maker, till we are certain that he loves iniquity.

If our author indeed will carefully examine the conversation of the serpent with the woman, he will find little difficulty in ascertaining from whom the ideas came. He will find it to be, not simply the act of a rational being, but of one breathing such horrible malice against God, and such hatred to man, united too with such daring and subtle falsehood, that it can have been only the act of one of the most wicked and depraved of beings. Now unless our author believes in the fall of beasts and their consequent malice against their Maker, and this too before the fall of man, (and if he does, we assure him that we do not,) this could not be the language of a reptile alone, it must be that of some impious, false, and malicious rational being, speaking by him. Unless God communicated to the serpent therefore, not only the power of acting rationally for a season, but all this impiety, falsehood, and malice, that he might tempt and destroy man, as he enabled Balaam's ass to reprove his master's madness, there is no way whatever of averting the crime and the malediction from Satan. And we cannot believe that the early religious prejudices of our author, are now so strong on his mind as to make him ascribe to God all the iniquity of deceiving and seducing our

first parents. We think he will not find it difficult to identify "the serpent who beguiled Eve by his subtilty," according to Paul, with "that old Serpent the Devil, who deceiveth the whole world," mentioned by John, and of whom our Lord declares, John viii. 44. "He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

While therefore we do not deny that a real serpent was the apparent speaker, nor that the malediction was denounced on a reptile as far as it could apply to him, if he who was as superior to the serpent in malice and impiety as in rationality, had no share in this malediction, what becomes of Divine justice? It must therefore be between his seed and the seed of the woman who was manifested to destroy the works of the devil, that the enmity exists, and to him must righteously belong all that is included in bruising the head of the serpent. For the following paragraph we blush when we consider that our Author lays claim to such a knowledge of the Scripture;

"But in fact has the power of Satan over the seed of the woman been destroyed? The consequences of the sin which our first parents committed by the ill advice of the reptile, and which they implanted in the nature of their posterity, have been, that women bring forth children in sorrow, and are ruled by their husbands, and that the earth brings forth thorns also, and thistles to men who eat the herbs of the field with labour and return at last to dust (Genesis iii. 16—19.) If Jesus actually atoned for sin and delivered men from its consequences; how can those men and women who believe in his atonement be still, equally with others, liable to the evil effects of the sins already remitted by the vicarious sacrifice of Jesus?"

Can any one who really understands the Scriptures

believe that these are the only or even the chief consequences of sin? Is the reign of sin in the heart nothing, from which Christ saves all his real followers? Is "the wrath to come" nothing, from which Christ delivers his people? From this may the Redeemer deliver him.

Still our author, terming what he has advanced, "facts and arguments," declares that should they fail, and "Jesus be really the seed of the woman, this cannot apply in the least to the doctrine of the Atonement. It would imply only that as Satan opposed the power of Jesus to procure salvation for all men as he intended, so Jesus diminished his power, and disappointed him by leading many to salvation through his divine precepts." Does this mean any thing at all? We have already shown that no precepts however perfect, can lead any to glory who do not *perfectly obey them*; and that if we say we have no sin, (or that we perfectly obey them) we deceive ourselves and the truth is not in us. Hence there is no way in which Jesus himself can lead any one to glory but by his fulfilling the law for them, his atoning for their sins, and, of his free grace, working all their works in them. While the prophet declares, "the Lord hath laid on Him the iniquities of us all," the apostle adds, "In whom we have redemption *through his blood* even the forgiveness of sins;" and the blessed in heaven, "unto him that loved us and *washed us from our sins in his own blood.*" This threefold testimony to the Atonement can our author invalidate?

We then adduced the sacrifice of Abel, as proof that sacrifices were offered by the first human household and accepted of God; and observed, that a man who in a right spirit brought a living creature and offered it for sacrifice, thereby declared his own desert of death for sin, and that he offered the victim instead of himself. We then

adverted to the fact, that although God graciously accepted sacrifices when brought with these feelings of repentance and self condemnation, it was not on account of any power in the sacrifice to take away sin, because "it is impossible for the blood of bulls and goats to take away sin;" but that God's acceptance of these sacrifices thus accompanied with repentance and faith, arose from their pointing to the future atonement to be made by the Messiah, confirming this by Heb. vii. "Sacrifice and offering thou wouldest not; but a body hast thou prepared me." We expected our author would have attempted to invalidate this chain of scripture evidence in favor of the atonement by evidence from scripture against it. Of such evidence he adduces—*not a word.*

He adds however, "I am unable to find out what relation there could exist between the acceptance of the offering of Abel by Jehovah, and the death of Jesus whether sacrificial or not." That this is no argument against it is fully evident. He himself may regard sin as too trifling a thing to need any atonement; or he may think that a man is quite able to atone for his own sins, and hence may wish never to find the atonement of Christ in the Scriptures; for it cannot prophesy good unto him but evil, unless he renounce all his hope in his own deeds of repentance, and fly for refuge to the hope set before him. The question here is, what connection his readers who feel themselves "poor in spirit," and with the Apostle count all their own righteousness "less and dung," can see between sacrifices and Christ's atonement; and unless he can show by solid scripture evidence that we have been mistaken, and this he does not even attempt, his not seeing it himself, with them will weigh little indeed.

Our author endeavours to raise a shadow of ob-

jection to this chain of evidence by saying, that we founded Abel's having looked forward to the atonement of Jesus "on Abraham's seeing the day of Christ by prophetic anticipation, and on Moses's having esteemed the reproach of Christ greater riches than the treasures of Egypt." The reader can easily see that we founded it on nothing of the kind; and that it stands quite independent of these facts, although these were fruits of the same faith.

Our Author now adverting to the apostolic declaration that, "by faith Abel offered a more excellent sacrifice than Cain," and that "without faith it is impossible to please him, for he that cometh to God must believe that he is and that he is a rewarder of all those that diligently seek him;" adds, "here Paul gives us to understand that the faith which procured for Abel, Enoch, Noah, and all the other Patriarchs, the grace of God, was their belief in the existence of God and in his being their rewarder, and not in any sacrifice personal or vicarious." We here ask; *and does faith PROCURE the grace of God?* What! a man's faith, or even his repentance "*procure*" God's free favor! And this idea fathered upon St. Paul too! Such an idea he would have rejected with unspeakable abhorrence. * A man's money procures him food, for he buys it; a man's excellent qualities procure him admiration, for they merit it; his good conduct procures him general esteem, for he deserves it. But can a man's faith procure, or deserve God's free grace? Surely this would well comport with a Hindoo's belief that though he has done many wicked deeds, yet his good actions will still "*procure*" him a place in heaven.

Let us examine Paul on this point. He insists, that if any thing be procured by works or righteous deeds, whe-

ther these be faith, or repentance, or love, then "is it no more of GRACE," "otherwise work is no more work;" and that if any thing be of grace, it is no longer procured by WORKS, "otherwise grace is no more grace." Nay respecting *faith*, he, Eph. ii. explicitly declares, that instead of its PROCURING the grace of God, *it is given BY his grace*, "For by grace are ye saved through faith, and this not of yourselves, *it is the gift of God*," and that it is thus freely given, that salvation might not be "of works," whether of faith, or love, or repentance, "lest any man should boast" of having procured it for himself. Until the fruit therefore originate the tree from which it springs, our author's doctrine must destroy itself. He would do well to study St. Paul more closely before he favors us with any more comments on his meaning.

Indeed if we thoroughly examine Paul's definition of faith even in this passage, Heb. xi. we shall see that it unavoidably includes a belief in the Atonement: "He that cometh to God must believe that he is." But what is included in believing that God is? That he is possessed of every perfection. Deprive him of one of these, and we no longer have a just idea of God,—we believe in an idol of our own imagination. But *justice* and *truth* are perfections of God; and he that really cometh to him must believe that he *is just* and *true*, and consequently the righteous *punisher* of the guilty, who have violated his holy law; otherwise what becomes of his truth which declares, "The soul that sinneth shall die?" These patriarchs however, knew that they were sinners; and that justice and truth required the execution of the law upon them. But he is also a God of *mercy*; yet how could *mercy* be exercised without violating *justice* and *truth*? Only through a Mediator, "whom God hath set forth a propitiation through faith in his blood, to de-

clare his righteousness in the remission of sins—that he might be *just* and yet the justifier” or *forgiver* “of him that believeth in Jesus.” This will appear still more evident when we recollect our Lord’s declaration, “*noman cometh to the father but by me.*” “He that cometh to God” therefore, *must come through Christ*. Hence as these patriarchs knew their own sin and guilt, it is evident, that in coming to God, they must have come through the future Messiah, and have had either a more clear or more obscure view of his atonement.

That Abraham thus beheld Christ, and by prophetic anticipation rejoiced in contemplating the day when, having “redeemed men from the curse of the law, by being *made a curse* for them,” he should cause “the blessing of Abraham to come on the Gentiles,” we have the united evidence of Paul and of our Lord himself. And that Moses esteemed the reproach of Christ* greater riches than the treasures of Egypt, is also testified by St. Paul. And how Moses felt interested in *Christ’s* DEATH and its design, may be learned from the joy with which he and Elias, after spending so many centuries in heaven, made it the grand subject of conversation, when, appearing in glory on the holy mount, “they spake of his decease which he should accomplish in Jerusalem.” Quere, did he learn it in heaven, or was he acquainted with it before?

Our author now has fourteen or fifteen pages against sacrifices in general as pointing to an atonement. These,

* To our author’s critical hint that “the Israelites were called Christs, or anointed;” we answer, that this being well known to Paul, had he meant to say “the reproach of the Israelites” he could easily have substituted, “Israel” for “Christ.” No instance however occurs in his writings of his using “Christ” to express “Israel,” or to express any one but the Lord Jesus. The Socinian comment of Grollins, Lindsay, and others, “such reproach as Christ endured,” overthrows itself. Did Moses endure shame and spitting, and scourging, and crucifixion? and from the Israelites themselves?

as we wish to *follow him* that we may give him every advantage, rather than chuse our own course, we will now carefully examine. He begins them, p. 31, with observing that "sacrifices are divine institutions as a manifestation of obedience to God through the oblation of any thing that may be dear to man, whether common as an animal, or dearly valuable as a man's own son." This representation we cannot consider as correct. The doctrine of sacrifices as prefiguring the atonement, is not that of men's offering *any thing* that may be dear to them. Where for instance, (Abraham excepted,) are men commanded to offer their sons in sacrifice, or their wives, or their parents, though unspeakably dearer than any beast? Nor was it merely as an *oblation* that beasts were offered, but as *sacrifices*, to be deprived of life, and either partially or wholly consumed with fire. This attempt to disguise the nature of sacrifices, instead of bringing fair arguments against the doctrine, we are unable to commend. Of course we never said that they had "intrinsically the power of procuring men pardon," when we have so often quoted the apostolic declaration, that it is "impossible for the blood of bulls and goats to take away sin."

In adding page 32, that "they seem, in fact, intended for men unaccustomed to the worship of God in spirit and in truth," our author does not seem to have weighed the consequences of his own assertion. Were Noah and Abraham, Isaac and Jacob, unaccustomed to the worship of God in spirit and in truth? Were Moses, and Aaron, and Joshua, and Samuel? Was the man after God's own heart, and Jehoshaphat, and Hezekiah, and Josiah? Were Elijah and Elisha? So far indeed were sacrifices from being "*intended*" for those "unaccustomed to the worship of God in spirit and in truth," that if

ever they were offered by such, they were instantly rejected, as appears from the very examples which he has quoted to confirm his assertion! Thus the quotation from Micah vi. Will the Lord be pleased with thousands of rams, &c.—What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God? complains of what beside *their not* worshipping God in spirit and in truth? “Indeed walking humbly with God,” forbade a man’s bringing his repentance to God to “procure” his grace, and led him to bring a beast to be slain in his stead to shew that he himself deserved death, and expected God’s favor wholly through a real atonement which this prefigured. Thus also God declares Hosea vi. 6, that sacrifice and burnt offerings are vain, unless mercy, and the knowledge of God dwell in the heart, i. e. unless God be worshipped in spirit and in truth. Thus Isaiah i. “To what purpose is the multitude of your sacrifices unto me?” Why this interrogation? They did not worship him in spirit and in truth. “It was iniquity, even their solemn meeting. Their hands were full of blood.” But did he ever forbid or frown on the *sacrifices* of those who worshipped him in spirit and in truth? In how many instances did he testify his approbation of them by causing fire to come down from heaven to consume them! It is the sacrifice of the wicked only, i. e. of those who *do not* worship him in spirit and in truth, which is “an abomination to the Lord.”

To our Author’s question (p. 33,) “Does not Jehovah here substitute good works alone for sacrifices as real means of taking away sin? We answer, No. The prophet declares “The Lord hath laid on Him the iniquities of *us* ALL,” which includes the iniquities of all who have ever done good works: and if God himself laid our iniquities upon Christ, of course they were never taken away

by our good works. Further, the reasoning of our author, that because God had said, "Will I eat the flesh of bulls and drink the blood of goats?" therefore he had no delight in the death of his dear Son, which he chuses to term having "delight in human blood, is directly contrary to the declarations of scripture. Did it not *please* the Father to bruise Him? Did he not say, "Awake, O sword against the man who is my fellow?" Did not our Lord himself submit to even the accursed death of the cross, *because* it was his father's will? Did he not previously declare, "Therefore doth my father *love* me *because* I lay down my life?" Is it not strange that our author should thus commit himself and his cause by such gross ignorance of the Scriptures?

He adds, (p. 34,) It is now left for us to ascertain in what sense we should take such phrases as, "This man after he had offered one sacrifice for sins." "Christ hath once appeared to put away sin by the sacrifice of himself." "Jesus also that he might sanctify the people with his own blood suffered without the gate." "I am the living bread. If any man eat of this," &c. We hope that our author's representing the *fact* of Christ's suffering without the gate, as equally figurative with his saying, "if any man eat of this bread," &c. is done without design; but if it be,—if he himself believes them to be equally figurative, he deceives himself; as the first is a literal fact, the subject of history, and the latter so evidently figurative that to understand it literally would be absurdity of which a child could not be guilty. Whatever child yet thought that Jesus Christ was literally *bread*? Unless we take the inspired penmen for men who wished to deceive, or men ignorant of the common meaning of words, we must take the "phrases" which speak of Christ's

death in the sense of plain narrative detailing a *real fact*.

Our Author asks however, (p. 34,) "Do they mean that Jesus knowing already that the fulfilment of his divine commission would endanger his life, never hesitated to execute it, and suffered his blood to be shed in saving men from sin through his divine precepts and pure example, which were both opposed to the religious system adopted by his contemporary Jews?" This interrogation is too shallow to bear examination. It has been already shewn that Divine precepts can never save those who violate them, which is done by all men in a greater or less degree; and that Paul who wrote AFTER Christ's precepts were all delivered, has settled this point for ever. Every one of Christ's precepts falls within the first or the second table of the divine law. But the Apostle has declared that by the deeds of the law even thus perfected, "shall no flesh be justified in God's sight," for "by the law is the knowledge of sin," in other words, by comparing our deeds with the law we learn how much we fall short of fulfilling its precepts, and how fully we are under its curse, since its language is, "cursed is *every one*, that CONTINUETH *not* in ALL *things* written in the book of the law to do them." Nor is his "pure example" more capable of saving us, as it only condemns us by shewing how different our conduct is from his. To talk of a sinful man's being saved by "the divine precepts and pure example" of Christ, is contradicting the whole current of scripture. To plead our keeping his precepts and imitating his example as the "sufficient cause" of forgiveness, instead of "procuring," would "frustrate the grace of God" and declare that "Christ is dead in vain."

Our author's talking of our Lord's "*endangering*

his life by fulfilling his commission," is sufficiently weak. To "*lay down*" and not merely to "endanger" his life, was the very object of his commission; it was his commission itself. Not only did he humble himself that he *might* become obedient unto death,—not only was he made a little lower than the angels that he *MIGHT taste death for every man*, but, as has been already mentioned, after having declared that his father loved him *because* he laid down his life, and that he laid it down of himself without *any man's taking* it from him, our Lord adds, "*this commandment* have I received of my Father." Why then say that Jesus "*endangered*" his life by fulfilling his divine commission? his Father's commandment was not fulfilled till he had, not merely "*endangered*," but actually *laid down* his life.

His adding (p. 35) "Were we to take all these phrases in their strictly literal sense, we must be persuaded to believe, that God not being contented with the blood of bulls and goats and other animal sacrifices, offered to him by the Israelites, insisted upon the offer of the blood and life of his son as the condition of his forgiving the sins of men," is in reality saying, that if we must take these passages in their strictly literal sense "we shall be persuaded to believe"—precisely what God has declared to be the truth, that sacrifice and offering, and burnt offerings, and offerings for sin, having in them "no intrinsic value," it was "impossible that they could take away sins;" and that hence he hath set forth Jesus "a propitiation through faith in his blood for the remission even of sins that are past." We leave our author's representing God as "delighting in human victims," with God himself. His saying "human victims," when he knows that the scriptures speak only of *One Saviour's offering himself*, and his coupling the expressions rela-

tive to eating^d Christ's flesh which are so evidently figurative, with those which describe the *actual fact* of Christ's suffering without the gate of Jerusalem, that he might thereby represent God as "directing men to cannibalism," must excite the pity of good men for himself, and for the cause which needs such means of support.

Relative to "avoiding the stigma on the pure religion of Christ," he may either avoid or bear that of "cannibalism," as he likes, as it is of his own creation; but let him not attempt to take away the stigma of Christ's having "offered up himself" "a sacrifice" "to bear the sins of many," lest he bring on himself the thunder of the apostle Paul's denunciations. Would Paul have thanked him for his anxiety to take away this stigma? Would he not have felt it as robbing him of his highest glory? "God forbid," says he, "that I should *glory* save in the cross of Christ."—Yea he determined to know nothing save Jesus Christ and *him crucified*. Had any taught such doctrine in his days, would not he have esteemed them the enemies of the cross of Christ? Would he have shewn them any more mercy than he did those in 2 Cor. xi. of whom he declared, "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ?" Does not this desire to avoid the stigma of a crucified Saviour, form a key to the arguments and the course of our author? We pray that it may not be his eternal ruin.

Our author's question (p. 36,) whether "this belief in the unbounded beneficence of Jesus ought not to excite superior gratitude, love, and reverence to him, than that he, as God above mortal afflictions, borrowed human nature for a season, and offered this fictitious man as a sacrifice for the remission of sin, while he himself was no more affected with that sacrificial death than

with the sufferings of other human individuals," the redeemed above have decided, who "see him as he is." But their opinion is fully against his; for it is, "Thou art worthy, FOR *thou wast slain* and hast *redeemed us to God by thy blood*, out of every kindred, and tongue, and people, and nation." Here his redeeming by "his precepts or his example," (if the blessed ever deemed this redemption,) is so eclipsed by his redeeming *by his blood*, that it is completely swallowed up thereby. Must not our author learn the same song before he can obtain a place among them?

His next sentence excites our fear and our pity "If there be in this latter case any gratitude felt for the afflictions which attached to the death of the cross, it should be manifested to that temporary man Jesus, and not to Jesus the Christ, whom the Editor and other Trinitarians esteem as God above pain and death." For his terming the blessed Jesus a "*fictitious*" and "*temporary*" man, we leave him to answer before that *Man*, when he shall come in the clouds to judge the world and *every eye* shall see him, (his among the rest,)—and men shall say to the rocks and mountains, "fall on us and hide us from the face of him that sitteth upon the throne and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" But we cannot avoid noticing with pity the ignorance of the scriptures discovered in affirming, that it was not Jesus "the Christ" who suffered. In this he flatly contradicts Jesus himself when addressing the two disciples, going to Emmaus, "O fools and slow of heart to believe all that the prophets have spoken!" Ought not *Christ* to have suffered these things and to enter into his glory?—and his parting address after he had enabled them to understand the

scriptures; "thus it is written, and thus it behoved CHRIST to suffer and to rise from the dead the third day;"—and Paul, Acts xxvi.—"saying none other things than those which the prophets and Moses did say should come: that CHRIST should suffer,"—and Peter "for CHRIST also hath once suffered for sins, the just for the unjust to bring us to God." After this, who can rely on him respecting any point of scripture doctrine?

With scarcely less ignorance of scripture does he urge against the doctrine of atonement, (p. 37) that "sins have been pardoned in consequence of the intercession of righteous men without any atonement." All this is cut off by one scripture declaration made with an immediate allusion to the Old Testament history; "*without shedding of blood there is no remission.*" The question is not whether Moses and David and Hezekiah offered sacrifice every time they prayed for themselves or for others; but whether they ever thus interceded without a view to that "shedding of blood by which remission is brought." Unless God had two ways of pardoning sin, it inevitably follows, that, he never pardoned it, but with a view to that propitiation for sin he was about to set forth, "that he might be just" and yet the forgiver of sins, and that when the prophets interceded either for themselves or others, if they did it with no view to this great propitiation, prefigured by their stated sacrifices, they were never heard.

That our author should think that "to represent the blood of God in human form in lieu of animal blood, an indispensable atonement for sin, is *unscriptural*," is no wonder after the ignorance of scripture we have already seen; but, is it contrary to the scripture declarations that "without shedding of blood there is no remission,"—and "the blood of Christ cleanseth from all sin?"—If he deem

it strange, (see p. 40,) that "God who preserves man and beast, nor suffers a sparrow to fall to the ground without his permission, and by whom sacrifices were never desired for their own sake, should have caused millions of animals to be slaughtered at different times by men under the mistaken notion of their being an atonement for sins, while he has been remitting iniquity from eternity referring only to the real and sufficient atonement made by Jesus;" what has this to do with the *evidence* brought of its *truth*? Let him *disprove the evidence* adduced that God commanded and accepted sacrifices,—that yet in sacrifices and burnt-offerings simply considered, he had no delight—that "he prepared a body" for his son, and "set him forth a propitiation for sins through faith in his blood." Until he do this, its being strange to him, can prove nothing. Does he expect to "find out the Almighty to perfection," and this even in his way of saving men from the wrath to come? Does he expect that those things which the angels desire to look into, the "mystery of godliness" which will furnish matter to the blessed above for admiration and praise throughout eternity, should contain nothing strange to him?

That God should have accepted a burnt-offering from the hand of Abraham "in *the stead of Isaac*," and that he should "receive burnt-offering with reference solely to the future sacrifice of a being far superior in excellence to Isaac," is inconsistent with what? with scripture evidence? The Scripture tells us that he forbade Abraham to sacrifice his son;—and that it *PLEASED him to bruise and put to grief* his own son and "make his soul an offering for sin." What further evidence do we desire?

Does "the author of the epistle to the Hebrews" really declare the "dissatisfaction of God with sacrifices in ge-

neral terms without limiting them to any particular species whether of man or animal ? “ Does he declare God’s dissatisfaction with CHRIST’S sacrifice, when he declares that Christ after having *purged our sins*—after having offered one sacrifice for sins” sat down at the right hand of the majesty on high ? Did Christ do this without the Father’s approbation ? What then can be weaker than our author’s asserting that after Christ had thus expressed God’s dissatisfaction with mere sacrifices and offerings in *Heb. x.* “ Sacrifice and offering thou wouldest not,” his saying, “ but a body hast thou prepared me,” meant merely “ that God prepared a body for him through which he could impart to mankind the perfection of the will and laws of God, in a manner consistent with the divine nature, teaching them to yield to God a heart-felt, instead of a ceremonial and outward obedience, and thereby putting an end to the effusion of blood as a testimony of humility, gratitude and devotion ?” The assertion in fact destroys itself. What were the “ humility, gratitude and devotion,” of which “ the effusion of the blood of sacrifices” was intended as a testimony, but “ heart-felt obedience ?” Whence then did they learn that God required heart-felt obedience, before Jesus came ? Were Moses, and Samuel, and David, and all the prophets ignorant that God required heart-felt obedience ? If then Jesus had a body prepared him merely to teach men that God required “ heart-felt obedience,” he came to do that which was done before he came ! Where could our author’s knowledge of the scriptures be, to venture on such an assertion ?

What can our author’s idea be (p. 42) when he wishes us to believe that “ the phrase the offering of the body of Jesus Christ means, the death of Jesus as a spiritual and a virtual sacrifice for the sins of all those for

whom he became a mediator?" Does he by a "spiritual and virtual sacrifice" for sins, mean an *actual* sacrifice? If he does, he accords with us, and gives up his cause. If he means any thing below an actual sacrifice, the Scriptures testify of Jesus, that he *actually* suffered for sins, "the just for the unjust to bring us to God." And we have yet to learn that he has any other way of bringing us to God, but through his blood and righteousness. To the stale and long exploded error that mankind render themselves worthy of the Divine mercy, by "sincere repentance offered by them instead of perfect duty," it is sufficient to reply, that the divine law knows nothing of repentance; its language is, "the soul that sinneth shall die." It therefore leaves the sinner no hope, but through the death of Christ as "redeeming us from the curse of the law by being made a curse for us."—Of course we can account for the Apostle's adopting with respect to Christ such terms as "sacrifice" and "atonement for sin" when these were used to prefigure the atonement of Christ and ceased, together with all the blood offerings which the Jews and their high priests were accustomed to offer for the remission of sins, when Christ, after he had "offered one sacrifice for sins, for ever sat down at the right hand of God."

Our author is at length driven to say, (p. 43,) "How inconsistent would it be in the author of the epistle to the Hebrews to declare in one place that God would not have sacrifice and offering, and again to announce almost at the same moment, that he was so pleased with sacrifice, even with a human sacrifice, (i. e. that of Christ,) that for its sake he would forgive the sins of the world." This inconsistency exists wholly in his own mind. The Scriptures declare both of these facts, as has already been fully shown. Even if it ap-

peared inconsistent to any who revere the Divine writings, they would not readily reject what God's word has so fully declared. But to "the poor in spirit" who feel that in them "dwelleth no good thing," nothing appears more consistent, than that God, accepting sacrifices as leading the mind to Christ, should have yet no pleasure in them considered separately from his atonement; and that he should be well pleased with the propitiatory sacrifice of his dear Son, offered up to take away sin.

That they who had been redeemed with the precious blood of Christ, should afterward offer up "*spiritual sacrifices*" acceptable to God by Jesus Christ, and no more offer bodily sacrifices, proves the perfect efficacy of Christ's Atonement. Since without shedding of blood there is no remission of sins, had not Christ by one sacrifice for ever perfected them that are sanctified, they must still have offered sacrifice, or have been without remission of sins. But these sacrifices after the death of Christ could not please God; for the apostle tells us that "if we sin wilfully after we have received the knowledge of the truth, there remaineth *no more sacrifice for sin*, but a certain fearful looking for of judgment and of fiery indignation that shall devour the adversary." That the acceptance of our *spiritual sacrifices*, even the fruit of our lips giving thanks to his name, therefore, proclaims throughout eternity the efficacy of the sacrifice of Christ, who was *ONCE* offered to take away the sins of many, is confirmed by John, Rev. i. "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his father." That our author should bring men's being made priests to God by Christ after being washed from their sins in his own blood, as a proof

that his blood *was never shed to wash any one from sin*, is a mode of proof peculiar to himself.

To our author's asking (p. 44), If protestant commentators understand the phrase "unless ye eat the flesh and drink the blood of the Son of man, ye have no life in you," figuratively in order to avoid the idea of cannibalism being a tenet of Christianity, why should I not be justified upon the same principles and on the authority of the apostle in understanding by sacrifice in the language of the apostle a victual oblation, that Christianity may not be represented as a religion founded on the horrible system of human victims;" we reply, because Christ ACTUALLY died the just for the unjust; because he was *actually* once offered to bear the sins of many, as really and actually as men once die, and afterwards actually appear at the judgment seat of God,—as must our author to answer before him who founded Christianity on his own death and sufferings, forterming this doctrine a "horrible system of human victims."

Such then is the whole that our author is able to bring against the doctrine that the sacrifices ordained of God were intended to direct men to the Messiah's Atonement, and ceased when it was made. And we submit it to those of our readers who are best acquainted with the scripture whether he has adduced against this doctrine even a single argument really founded on scripture. We turn to his observations on the particular instances we adduced relative to sacrifices.

We adduced Noah's sacrifice offered on his coming out of the ark, a burnt-offering, of which God was pleased to express his approbation, as alluding to the future atonement of Christ, since God never delighted in the blood of bulls and goats, but as they referred to his blood "in whom God is always well

pleased." We also pointed out the peculiar importance of this evidence, as Noah's religion gave a direction to that of the new race of mankind; and added, that all the genuine religion of the whole world was founded on the future Atonement of the Messiah. To invalidate this evidence our author brings from scripture—*nothing whatever*. He merely mentions the name of Noah, and adds (p. 45,) "I must confess my inability to find out the connection between these authorities and the conclusion drawn by the Editor from them." How much more to the purpose would it have been, could he have shewn from scripture that *there is none!*

To his question, (p. 45,) "Did God who had no delight even in animal sacrifices, anticipate great delight in human sacrifice when Noah made an offering to him?" we reply, that if by "human sacrifice" he intends to designate the death of the Redeemer of men who "in the end of the world" appeared "*to put away sin by the SACRIFICE OF HIMSELF,*" we answer, Yes; for He who thus offered himself having testified, "I do *always* the things that please him," it inevitably follows that his offering himself a sacrifice for sin pleased God. Indeed the Saviour adds, "*therefore doth my father LOVE me, because I lay down my life that I might take it again.*"

Respecting Job's testimony, "I know that my Redeemer liveth, and that he shall stand in the latter day on the earth," our author asks, (p. 45,) "Could not Job or any one call another his redeemer without having allusion to his blood?" To this we answer, Yes; a temporal deliverer may in a certain sense be termed a redeemer. But did Job regard Christ, who was to stand in the latter day on the earth, as merely his *temporal* Redeemer? Even if he did, this would prove that he believed him to be the God who was then about to deliver him. *It is not likely how-*

ever, that a man who declared himself vile, and that "he abhorred himself in dust and ashes," should content himself with mere temporal deliverance. Indeed it is matter of doubt whether at this time Job had any hope whatever of temporal deliverance. The probability is, that he referred to spiritual deliverance alone.—Our author in saying that Isaiah in ch. lxiii. 16, "Thou O Lord, art our father, our Redeemer," and in lx. 16,—“Shall know that I Jehovah, am thy Saviour and thy Redeemer,” refers to God the Father, is only begging the question. He has not yet proved that Christ himself is not meant there by Jehovah, particularly in the latter passage.

At our declaring that the Messiah in Job's case is not termed a Redeemer because of his teaching or his example, as these could be of no value to Job who lived so long before the appearance of Christ in the flesh, our author "wonders (p. 55,) because, if he was an inspired writer, the circumstances of Christ's atoning for sin, and the nature and import of his divine instructions were equally known to him, and he could call the Messiah redeemer in either sense." If this be granted, it has been already shown, that no one can redeem another by giving him the choicest precepts, and we beg leave to add, that Job calls him *his* Redeemer, from the *personal* benefit he derived from him. But unless our author will go full into Hindooism again, and assign Job another body on earth in or after the time of Christ, Job could certainly derive no *personal* benefit from his instructions delivered so many centuries after his death.

To weaken the force of the evidence arising from Christ's being compared to a sacrificial lamb, our author asserts (p. 48) that "such terms as 'lamb' and 'sheep' were applied to the disciples of Jesus as merely figurative terms for innocents subjected to persecuti-

on." We merely remark on our author's adding "sheep," to "lamb," that the necessity of such a course shews what kind of cause he has in hand; and that men's being termed lambs on account of their innocence, does not touch the question in the least degree. The force of the argument lies in the circumstances *which accompany* Christ's being termed a lamb; and these are such as are evidently connected with sacrifice. Thus John the Baptist terms him not merely a lamb, but "the lamb of God that taketh away the sins of the world;" not only an allusion to a sacrificial lamb, but a declaration that he was about to be sacrificed for this purpose. Peter describes him as redeeming men with his blood, as with "*the blood of a lamb without blemish and without spot,*" a double designation of a sacrificial lamb. John designates him as a lamb "*as it had been slain*;"—and the redeemed above declare that *he had been slain* and had "*redeemed THEM by his blood.*" But in what part of scripture is any one of Christ's disciples represented as a "lamb slain to redeem men," or "to wash them in his blood," or to "take away the sin of the world?"—To the Apostle Paul's saying, "Christ our *passover* was sacrificed for us," he does not find a single word to object; for this is Christ actually represented as the Paschal Lamb. Assertion however is not wanting; "upon the same principle" says he, (p. 50) "the Apostles generally used blood for condescension to death; and "sacrifice for a virtual one." Why did they thus use one word instead of another? Has he himself done it in this work? Surely not. Why then should he charge the inspired penmen with that want of common sense or common honesty, of which he would himself have been ashamed?

Our author's objection (p. 50) to the argument for the Atonement drawn from the Scape goat; "By no

means can it be supposed a sign of the atonement of Christ, who according to the author bare the sins of men by the sacrifice of his own life," originates wholly in his inattention to the passage in question. Had he carefully examined the passage, he would have found that one goat *was sacrificed* for a sin-offering; and that after this was done, Aaron was to lay his hands on the head of another goat, and confess over him all the iniquities of the children of Israel, putting them on the head of the goat, which was to be sent away by the hand of a fit person into the wilderness. Does our author need to be informed that our Lord "*laid down his life* for sinners—and then *took it again*?" This however could not have been represented by one goat unless the goat had been annually raised by a miracle after it was slain and burnt. But God does not needlessly work miracles; he appointed two goats to be chosen for the annual atonement, one to be slain for a sin-offering, and another figuratively to bear away their sins into the land of forgetfulness.—As to Aaron's bearing sins, could our author overlook the fact that, a few verses before in this chapter, he is directed to offer his bullock for a sin-offering and make *an atonement for himself* and for his house?

We now come to the Evidence of the Messiah's atonement derived from the book of Psalms; in which, as David lived so many centuries nearer to the event than Moses, we might naturally expect a clearer discovery of this doctrine, particularly when our Lord makes it the subject of a distinct reference, by saying, (Luke xxiv. 44) "all things must be fulfilled which were written—in the *Psalms* concerning me." Here however we have to witness on our author's part, a complete desertion of his cause. Twelve proofs were adduced

from the book of Psalms, and corroborated by references from the New Testament applying them to the death and sufferings of Christ. As this vitally affected his cause, we of course expected, that in a reply of nearly four hundred pages, he would have examined each passage and stated the reasons from scripture which forbad its being applied to the atonement of Christ. Instead of this, he passes over this body of evidence without attempting to invalidate a single proof of ~~that~~^{twelve} advanced, but merely saying "I regret that none of these Psalms appear to me to bear the least reference to the principle of vicarious sacrifice as an atonement for sin except Psalm fourteenth." Can any desertion of a cause be more evident? The very life of his system was suspended on his *invalidating the proofs* here given, by adducing evidence from scripture to shew that these point to no atonement, and that Christ never died for our sins according to the scriptures. Instead of this he does not examine a single link of this chain of evidence, with the exception of the fourteenth Psalm, (qu. the fortieth?) but after desiring his readers to look over all the Psalms introduced here, merely adds (p. 52,) "should they find them having little or no relation to a proof of the atonement, they may then judge whether the frequent complaint of the Editor of *the want* of room is or is not well founded? If by this he means to beg his reader to reject the Atonement with him, he begs him to reject a chain of evidence in its favor given by the Psalmist, the Apostles, the Evangelists, and our Lord himself, which he has not ventured to meet by a single scripture proof.

While our author thus shrinks from examining this mass of scripture evidence however, he spends nearly ten pages in combating three remarks we made on it

although comprized in less than two pages. The first is, "These declarations inform us that the *grand design* of the Son in becoming man was, that of being a *sacrifice*, which fully refutes our author's assertion that, the sole object of his mission was to preach and impart divine instruction." It is our author's great unhappiness that he builds his arguments on insulated passages of scripture, without weighing their connection and comparing them with other passages, a method which would render, not only the scriptures, but any other book, capable of supporting the most monstrous falsehoods. Happening to find the following declaration in our Lord's last prayer, "I have finished the work thou gavest me to do," he affirms from hence that to lay down his life a sacrifice for sin, was *no part* of the work given him to do. In asserting this he not only contradicts the plainest declarations of Scripture, but impeaches the veracity of our Lord himself, as we proceed to shew.

Paul after declaring, Gal. iii. "Christ hath redeemed us from the curse of the law being made a curse for us," adds, ch. iv. "but when the fulness of time was come God sent forth his Son made of a woman made under the law to *redeem them that were under the law*;" which redemption Paul affixes neither to his teaching nor to his pure example, but to *his being made a curse for us by hanging on the cross*,—"cursed is every one that hangeth on a tree." Here then the Spirit of God makes Christ's redeeming men by hanging on a tree and being made a curse for them, so much the grand design of God's sending forth his Son made of a woman, in other words, of his preparing for him a body, that he mentions *no other cause*. There were undoubtedly other causes; but the Spirit of God did not think them worthy.

to be mentioned at the same time with his dying for men. Again, Paul says, Cor. xv. 3—*Christ died for our sins according to the Scriptures:* and Gal. i. 3—(*Christ*), *gave himself for our sins according to the will of God:* and again Heb. x. repeating Christ's words, "lo I come to do thy will, O God;" he adds, "*by the WHICH WILL we are sanctified through the offering of the body of Christ once for all,*" thus telling us, that the very will of God which Christ in this Psalm declares he "*delights to do,*" is, his sanctifying us through the *offering of his own body* on the cross a sacrifice for sin once for all. Still our author asserts that Christ's offering himself a sacrifice for sins, was no part of his work!

In addition to this, he by excluding all that Christ did after offering this prayer, from being "any part of the work God had given him to do," makes *Jesus Christ* (with reverence be it spoken,) impeach his own veracity. If nothing that he did after offering up this prayer, was part of the work God had given him to do, then his striking the Jews to the ground by miracle,—his healing the high priest's servant,—his turning and looking upon Peter—his witnessing a good confession before Pontius Pilate—his committing his mother to the care of his disciple,—his pardoning the thief—yea his sending forth his disciples into all the world, as well as his drinking the cup of wrath and his offering himself a sacrifice, were all done MERELY by his own will, contrary to his own express declaration that, he "came down from heaven NOT TO DO HIS OWN WILL, but the will of him that sent him. Further we have Christ's prior declarations relative to his death. He had previously affirmed, that HE CAME "*to give his life a ransom for many:*" and long before he offered up this prayer, he had not only declared that his Father loved him *because he laid down his life that he might take it again,*

and that he had power to lay it down and to take it again; but he adds, "THIS COMMANDMENT *have I received of my Father.*" Unless therefore our author will say that Christ was capable of impeaching his own veracity, and of leaving a command of his father's disobeyed, he must cease to construe an insulated phrase contrary to the general meaning and intention of the speaker; a course indeed, which if adopted with his own writings, might easily make him appear to affirm that of which he never had the most distant idea.

Our second observation is, that these passages from the above quoted Psalms and the Hebrews, prove that the SON DELIGHTED *in offering himself a sacrifice.* On this our author says, (p. 56,) "I find no mention made in Heb. x. much less in Psalm xl. of the son's delighting in offering himself as a sacrifice." No! surely it is worth his labor to look again. Does he not himself overthrow his own assertion? He adds, "on the contrary it is evidently found in Hebrews x. that whatever the Son performed with the body, was entirely through his implicit obedience to the will of the father." Granted; but *had he no delight* in thus "implicitly doing" the will of his heavenly Father? Yet this "will," as our author himself has just acknowledged was, that the son should die; and the apostle informs us, that it was, "the offering of his body once,"—"one sacrifice for sins." And can our author find nothing relative to this will of his heavenly father in Psalm xl. which expresses the Son's *delight* therein? Has he overlooked verse the 8th, "I DELIGHT *to do thy will,* O my God: yea thy law is within my heart?" Is it by such gross inattention to the Divine Records, that our author has been led to his present disbelief of Christ's Atonement?

That Christ should not delight in these unspeakably

tremendous sufferings he underwent in cheerful obedience to the will of his heavenly Father, considered merely *as sufferings* and separately from that "will" which secured our salvation, was in its own nature perfectly right; and the contrary would have been totally wrong. Neither suffering nor death is in its own nature joyous, otherwise it could be *no suffering*; and it became the holy nature of our Lord, to feel and to regard things *as they REALLY WERE*. But that he delighted in offering himself "once for all,"—"a sacrifice for sins," as being the will of God, and, "for the joy set before him endured the cross despising the shame," is established by the Psalmist and the Apostle in the fullest manner.

Our third conclusion from the Psalmist and the Apostle's unitedly declaring that it is this will of God, which sanctifies us through the offering of the body of Jesus Christ once for all, "one sacrifice" for sins, is, that these furnish a complete answer to the declaration that "it would be a piece of gross iniquity to afflict one innocent being who had all the human feelings and who had never transgressed the will of God, with the death of the cross for the crimes committed by others;" for "this iniquity" if it be such, God willed, since he prepared the Son a body in which to suffer "this palpable injustice." On this our author (p. 58) professes "perfectly to co-incide with us, that the death of the innocent Jesus took place, like that of many preceding prophets by the unsearchable will of God, who hath ordained that all the sons of men shall die, some by a violent and painful death, others by an easy and natural extinction." We beg here to remind him however, that these are *not our words*, and that we should no more think of *likening* the death of Jesus to that of any prophet, than we should think of likening the Almighty

God to a worm of the dust. Nor is the fact that the "innocent Jesus," though perfectly sinless and holy, was ordained to die on the cross a sacrifice for the sins of many, left in darkness to be referred to "the unsearchable will of God," after he has so plainly and fully revealed his will respecting the death of Christ, as has been already so fully shewn.

To our author's asking (p. 59) "was it for this that John the Baptist was slain, and Zechariah and the Prophets who were killed in Jerusalem?" we reply by asking him, Were these perfectly sinless and holy? Have the Scriptures declared that any one of them "died the just for the unjust?" that he bore our sins in his own body? Our author knows that this is not the case. Yet he declares, "The proposed inference from the bare fact would be as legitimate in these cases as in that of Jesus!" Shall we ascribe this declaration to his being so blinded with the idea of human merit as not to perceive any difference, or to a worse cause? Candor requires the first, and in this we acquiesce; but in no controversy have we ever before seen manifested more gross inattention to the subject under debate. If these suffered to satisfy the justice of their maker, it was *for their own sins*; for they had "all sinned and come short of the glory of God." But will our author venture to say, that Christ suffered to satisfy the justice of God for *his own sins*? He will not, he cannot: blasphemy itself has never yet risen so high. But how could he prevent the fact from unavoidably bursting on his mind, that if Christ did not suffer for his own sins, he must have suffered *for the sins of others*. How could he, with this truth thus flashing upon his mind, have committed his cause so completely as to pen the following paragraph, without any thing to support it beside his own *ipse dixit*?

"The plain and obvious conclusion to be drawn from the text is, that God prepared for Christ a body that he might communicate a perfect code of divine law to mankind, and that he loved him for the devotion with which he fulfilled his divine commission, regardless of the comfort or safety of that body and his readiness to lay it down when it suited the purpose of the maker."

We now ask our author, whether he has ever considered the consequences which *inevitably follow* from his denying, that Jesus Christ suffered to atone for the guilt of others. Let us for a moment trace them. He declares that "it would be a piece of gross iniquity to afflict one innocent being who had all the human feelings and who had never transgressed the will of God, with the death of the cross for the crimes committed by others," and that "the iniquity of one's being sentenced to death as an atonement for the faults of another is such, that every just man would shudder at the idea of one's being put to death for a crime committed by another, even if the innocent man himself should willingly offer his life in behalf of that other." But why would this be gross iniquity? It could be no iniquity for one to *desire* to die for another. It would on the contrary be an act of the most pure and disinterested love. The gross iniquity then could not lie in his *wishing to die for another*; for this, our Lord declares, would be the height of love, which is the perfection of all virtue, as love is "the fulfilling of the Divine law;" since "greater love hath no man than this, that a man lay down his life for his friend." The "gross iniquity" would lie in the "infliction of the death of the cross on a being perfectly sinless," "which" according to our author "would be so great that even his love in willingly offering himself to die for another could not take it away." And is

this really fact? *Then our Author's cause and system are IRRETRIEVABLY LOST. All this gross iniquity lies on his cause without the LEAST redeeming circumstance. This gross iniquity HAS BEEN perpetrated. The "sinless Jesus" HAS BEEN "afflicted with the death of the cross."* Since Christ then *has really suffered death* without the gates of Jerusalem, if he did not suffer as an atonement for others, still "an innocent being with all the human feelings who had never transgressed the will of God," has been put to death on the cross, as a guilty and impious transgressor;—and our author's system leaves this gross iniquity, unquestionably the greatest crime ever committed in the universe, upon whom? we almost tremble to write it—upon GOD HIMSELF.

In no instance since the creation of the world has there been a parallel to the gross iniquity committed in *permitting* the murder of the sinless and holy Son of God, if he did not die a sacrifice for the sins of men. If the angels were reserved in chains under darkness unto the judgment of the great day, it was because they had sinned against their Maker. If the prophets suffered pain, misery, and death, they had all sinned and "were by nature children of wrath even as others." The only Being perfectly sinless and righteous, who has ever been afflicted with death, is the Son of God, he who "did no iniquity, neither was guile found in his mouth." Since then the dreadful deed HAS BEEN *perpetrated*, and the perfectly sinless One HAS *suffered* as though he had been the vilest of transgressors; as he had no sin of his own for which he could suffer, our author's denying that he suffered as an Atonement for others, throws the "gross iniquity," the horrible injustice of *suffering* to take place, upon the government and character of God, a reproach and a dishonor to all eternity.

The least degree of reflection may convince us, that if Christ did not suffer for the sins of others, the *bare permission of his murder*, infinitely righteous as he was, must remain an indelible stain on the justice or the power of God throughout eternity. A sinless being whose righteous deed: merited the highest reward, could not be afflicted with the least punishment, much less with death, without its reflecting the highest dishonor on the Almighty Governor of the universe. No such instance has ever appeared in the annals of the creation. The only instances wherein pain and misery have been permitted, are those of fallen angels and fallen men; but these were tainted with sin, and pain and misery were their righteous desert. Jesus Christ however, was not only free from the least taint of sin; he was infinitely worthy of reward. With him God was ever well pleased, because he "did always the things that pleased him." Unless he SUFFERED FOR OTHERS therefore, to permit him to suffer *in the least degree*, was an act which must reflect eternal dishonor on the Divine character. Should it be replied, that Jesus was in the hands of his enemies, and God could not prevent his suffering, though it was unjust; this would be, to dethrone God at once, as it would deny to him that infinite wisdom and power, which are essential to the government of the universe. After he had suffered his own sinless and well beloved Son to perish unjustly by the hands of his enemies, who among all his creatures could ever trust in him for deliverance? Unless he suffered for others therefore, to affirm that God has *even permitted* Jesus Christ to suffer as a transgressor, is, to blaspheme his justice. "That the righteous should be as the wicked, that be far from Thee. Shall not the judge of all the earth DO RIGHT?" AS CHRIST HAS BEEN SLAIN there-

fore, nothing can redeem the character of God from eternal dishonor, but his having "suffered the just for the unjust," and this being in itself perfectly righteous.

But if such would have been inevitably the consequence of God's *merely permitting* his Son's death, what shall we say if the Scriptures represent him as *actually consenting* thereto, yea AND ASSISTING THEREIN? Yet this is precisely the case. Peter declares, "Him being delivered by the *determinate counsel* and foreknowledge of God, ye with wicked hands have crucified and slain;" and Isaiah, "it pleased the Father to bruise him; HE hath put him to grief." In Zech. God says, "Awake O sword, against the man that is my fellow;" and Paul, Gal. iii. declares that God hath even made him a CURSE. Unless Christ died a sacrifice for the sins of others therefore, God has not only *permitted* the grossest act of murderous iniquity ever perpetrated in the universe; but he has *consented thereto*, and has himself become *the Chief Agent in the deed*; to say which, is at once to destroy the character of God as a righteous and holy Being,—and to annihilate the felicity of all the blessed throughout eternity.

Such then since CHRIST HAS SUFFERED, is unavoidably the language of our author's system, and of every system which denies Christ's death to be an atonement for the sins of others, just and righteous in its nature. Every such system, traced in its just consequences, inevitably represents God as guilty of perpetrating the most horrid crime ever yet known in the universe, and the Holy Scriptures as totally false in declaring him to be, a God "righteous in all his ways and holy in all his works." From this nothing can redeem our author's system, but his erasing all the records of the past eighteen centuries, and declaring, that Christ was never "with wicked hands crucified and slain."

Nor does his theory respecting Christ's having suffered death *merely for the benefit of men*, remove this in the least degree. This, representing God as having actually perpetrated for the benefit of men, the grossest act of injustice and iniquity ever known in the universe, charges him with "doing evil that good may come," and degrades him, while possessed of infinite wisdom and power, to the level of those who say, "let us do evil that good may come," of whom the Apostle declares that "their damnation is just." All the "gross injustice," which our author attempts to charge on the doctrine of Christ's Atonement for the sin of others, therefore, is interwoven with the vitals of his *own system*. It charges God with perpetrating the most tremendous injustice and iniquity, and the Scriptures of truth with the grossest falsehood; it renders Christianity either a system of falsehood, or of blasphemy against the holy and righteous Sovereign of the universe, and causes revelation to sap the very foundations of all natural religion.

If however Christ "*died for our sins according to the Scriptures*" every thing in this mystery of godliness, is holy, and just, and righteous. Certain that God perfectly knows his own nature, and that his judgment is according to truth, we may rest assured, that when God so loved the world as to give his only begotten Son "a sacrifice" that whosoever believeth in him should not perish but have everlasting life, it was because HE KNEW this to be *infinitely just and righteous*;—that when the Son gave himself to die for our sins according to the Scriptures it was because HE KNEW that it was *righteous* thus to give himself "*the just for the unjust*;"—that when God commended his love towards us in that while we were yet sinners, Christ died "a sacrifice" for us, this act of in-

finite love was perfectly consistent with *righteousness*; and that in 'his setting forth Jesus Christ "to be a propitiation for sin through faith in his blood,—to DECLARE *God's righteousness* for the remission of sins, that God might be JUST while he is the justifier of him that believeth in Jesus ;" GOD declared—*precisely* the TRUTH.

Our pointing out that our author's applying Isaiah vii. 14. "behold a virgin shall conceive and bring forth a son and shall call his name Immanuel," to Hezekiah, must fall to the ground from Hezekiah's being at least *six or seven* years old when it was delivered, he refers to his chapter on the Trinity, as having "no relation whatever to the doctrine of atonement." He does the same with Isaiah ix. 6. "to us a child is born, to us a Son is given," &c. Before he had affirmed that these have nothing to do with the atonement of Christ however, he would have done well to erase the Apostolic declaration, "but when the fulness of time was come, God sent forth his Son made of a woman TO REDEEM them that were those under the law."

Our Author is unable to ascertain what we meant to establish by our quoting Isa. xi. "the spirit of the Lord shall rest upon him; and shall make him of quick understanding in the fear of the Lord." We said, that it described the Redeemer in terms which preclude the possibility of his atonement's being an act of gross iniquity, by asking, Does the fear of the Lord lead to acts of palpable iniquity? This it must if Jesus's suffering the just for the unjust, was an act of "gross iniquity." He however thinks (p. 63,) that "the force of truth" induced us, while in the course of an attempt to prove the deity and the atonement of Christ to cite a verse, which, containing such phrases as "make him of quick understanding" and "in the fear of the Lord," go to prove his

created nature!" Did we ever say that Christ could atone for sin *without* his human nature? or that his human nature is *uncreated*?——If he can discover no allusion to Christ's Atonement in Isaiah xix. 19, 20, "in that day there shall be an altar to Jehovah in the midst of the land of Egypt,——for they shall cry unto Jehovah because of their oppressors and he shall send them a Saviour and a great one, and he shall deliver them;" can he discover none to his *Kingdom* respecting which it was cited? Can he prove it to be spoken of any *other* kingdom?

Our Author's attempt to invalidate the proof of Christ's Deity arising from his being termed "our Lord and Saviour," by selecting four passages from the Old Testament in which the word is applied to men, we had noticed by shewing that two of these belong to Christ's kingdom, and had observed, that to quote Christ's own deeds (of salvation) *against* his Deity, was quite a new mode of proof. Our Author leaving this unanswered, says, (p. 64,) "The Editor though unable to deny the fact, (that all those who have been instrumental in effecting the deliverance of their fellow-creatures of whatever nature were dependant themselves upon God, and only instruments in his hands,) thus turns away the subject, saying, It surely required but little knowledge to discern that a man's delivering his country does not elevate him to an equality with God, or that to overcome an invading enemy is an act totally different from saving sinners from their sins." Was this, turning away the subject? May not a nation be delivered by any mortal man whom God may commission? But does not the other require an innate almighty power?——We never denied that God *sent forth* his Son—to redeem those who were under the law by *being made a CURSE for them*, any more

than that he sent Gideon, Sampson, and others to deliver Israel; but we affirmed that he **BY NATURE** possesses that almighty power and grace which **FITTED** him *to be sent* for this purpose;—and this our author has not disproved in the least degree.

To our Author's observation (p. 65,) that Jesus is "entitled to the appellation of a saviour from the saving power of his divine instructions," we have already replied, by shewing that no precepts or law *can* save a *sinner*. Even the passages he brings to support this idea, completely destroy it. Thus the very first of them, John v. 24, says, "he that believeth on him that sent me,"—"to be *the propitiation for our sins*," adds John, 1 Ep. iv. 10. To believe on him then, is, to believe that "God hath sent him to die for our sins."—In reply to his remark, (p. 66,) that "neither previous to Christ's coming, nor subsequently, have the Egyptians cried to Jehovah—or joined Israel and Assyria, in asking a divine blessing," we ask, Can he say that they never will? All the nations of the earth have *not yet* been blessed in Abraham's seed; yet will they never be thus blessed?

Our Author does not dispute that Isa. xxxv. "the ransomed of Jehovah shall return," refers to Christ's kingdom. Will he then permit us to ask him, who came to give his life *a ransom* for many? Surely not the Father, for he never became incarnate. Yet these are "the ransomed of **JEHOVAH**." But our author adds, (p. 66.) "If this have any allusion to Jesus, it must have reference to his implicit obedience to the will of Jehovah even his laying down his own life for the safety of mankind." The dreadful consequences of asserting that Jesus suffered death on any other ground than as an atonement for others, have been just shewn; but our author's attempt to explain away the meaning of "ransom"

by rendering it "extreme attachment or obedience"* is singular enough. No doubt these were the "obedient" as well as "the ransomed" of the Lord; but the whole of the context relates to their ransom, and not to their obedience.

On Isa. xliii. "the Lord is well pleased for his righteousness' sake; he will magnify the law and make it honourable;" we observed, that, for those whom Christ justifies by his righteousness, he also atoned, as Paul testifies, 2 Cor. v. "for he hath made him to be *sin* for us who knew no sin, that we might be made the *righteousness* of God in him." This passage our author (p. 67) affirms, "has no reference to Christ's Atonement;" and he quotes Locke to shew, that "it implies no more than that God hath made him subject to sufferings and death, the usual punishment and consequence of sin, as if he had been a sinner, though he were guilty of no sin; that we in and by him might be made righteous, by a righteousness imputed to us by God." See Locke's works, vol. viii. We have already given him our opinion of Locke; but can he be ignorant that Locke here confirms the very doctrine he himself is opposing? Why did God make him who "was guilty of no sin," subject to the usual punishment and consequence of sin but as an atonement for others? We have already shewn that on any other principle, nothing could have been more iniquitous and horrid. And whose "righteousness" is it which is "imputed to us by God?" Is it not His, who "of God is made unto us

* That whatever be its present acceptation either in Arabic or Persian, the word here used for "ransom," occurs in Scripture in this sense, both as a noun and a verb, is easily shewn. As a noun it occurs in Exod. xxi. 30, "If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him." And in Hosea xiii. 14, "I will ransom them from the power of the grave," it occurs as a verb. and the incongruity of rendering it in either case by "obedience" instead of "ransom," is sufficiently obvious.

righteousness ?" Locke's testimony here, instead of refuting, only confirms the doctrine he brings it to oppose.

Instead of meeting the fulness of evidence in Isa. liii. our author, quoting the following passages, "Surely he hath borne our griefs and carried our sorrows."—"He was wounded for our transgressions"—"the Lord hath laid on him the iniquities of us all."—"He shall justify many, for he shall bear their iniquities," asks, (p. 67,) "Do these sentences prove that he like a sacrificial 'lamb' or 'sheep' atoned for the sins of others?" To this we reply, YES; and we further ask, why he has not *brought proof* that they do not? Why has he thus deserted his cause? They do indeed prove that "God hath laid on Him the iniquities of us all," that "he was wounded for our transgressions;" and that "by his stripes we are healed," and not by our own meritorious deeds, repentance itself being given as a fruit of his death. When he adds, "my readers may peruse the whole of ch. liii. and may find that it conveys but the ideas that Jesus as a prince though innocent himself, was to suffer afflictions or rather death for the transgressions of his guilty people while interceding for them with a king mightier than himself," what does he mean? Is this his refutation of Christ's dying the just for the unjust? Is Christ's kingdom a temporal one? Who are his "guilty people," but those who are redeemed by his precious blood? What does he mean by asking, "Did ever a sacrificial lamb or goat bear the iniquities of men?" What by his saying, that "the scape goat's bearing the iniquities of Israel was not applicable to Christ even typically, for he made no escape from the hands of his enemies?" Is he ignorant that of the two goats taken for a sin-offering, one was slain, and the other sent into the

wilderness, as we have already shewn?* And have we not repeatedly said that "it is impossible for the blood of bulls and goats to take away sin," and that a sacrificial lamb or goat never bore the iniquities of men in any other way than by prefiguring the sacrifice of Christ? Are these interrogatives all he has to adduce against the irresistible weight of evidence for Christ's atonement furnished by this chapter alone?

Our Author's affirming (p. 68,) that "our repentance is sufficient to make atonement with the All merciful," has been already answered so fully, that any thing more on that head would tire the reader. We wonder however that the absurdities it involves had not kept him from saying, "Had the human race never transgressed, or had they repented sincerely of their transgressions, the Son of God need not have been sent to teach them repentance for the pardon of their sins; to lay before them the divine law calculated to prevent their further transgressions, the fulfilment of which commission was at the cost of his life." We presume he will not affirm that Christ redeemed any by his teaching before he began to teach,—before he came into the world. But did not men repent sincerely of their transgressions as really before Jesus was born, as they have since? Were Abel, and Abraham, and Moses, and the Prophets, saved without sincere repentance? or were they not saved at all? We ask further, was there no "divine law" given to men before Christ came?—And still further, had all the patriarchs and prophets no share in Christ's redemption? They certainly had none in his teaching, nor could they derive any personal benefit from his pure example. Who were the blessed in heaven whom John saw adoring the Lamb that had been slain? How was all this overlooked by our author?

* See p. 140.

We adduced *Jeremiah* xxiii. as mentioning the Righteous Branch,—“in whose days Judah shall be saved and Israel dwell safely, and whose name is Jehovah our Righteousness,” and ch. xxxi.—“I will *forgive their iniquities*, and remember their sins no more,” as alluding to Christ saving sinners by his blood and righteousness, according to Paul’s declaration, 1 Cor. i. 30, “Christ is made unto us wisdom, *righteousness*, sanctification, and *redemption*.” This threefold proof our author passes by with merely observing (p. 69) “what these quotations have to do with the vicarious sacrifice of Christ, I am again at a loss to perceive.” What! does he not recollect, that Paul in Heb. x. after repeating from this very prophecy “and their sins and iniquities will I remember no more,” adds, “now where *remission of these* is, there is no more *offering* for sin;” and this after he had previously laid it down as a maxim “that without shedding of blood there is no remission?” nay that he closes the whole by declaring that we have boldness to enter into the holiest *by the blood of Christ*? What shall we say to this inattention to scripture? “As for Christ’s being sent *only* or principally to direct mankind to sincerity in worship, righteousness in conduct, and sanctification in purity of mind,” we have already shewn, that mankind were directed to these many ages before Christ came, and that if Jesus did not come to save them by his death and righteousness, there was no other way in which he himself could save guilty creatures.

Respecting, *Ezekiel* xxxiv. 13, “I will set up one shepherd over them and he shall feed them, even my servant David;” our Author asks, (p. 70,) “how is it that the Editor thinks it necessary to attempt so often to prove the kingdom and redemption of Jesus as the promised Messiah in the course of his arguments in favor of the

atonement?" We reply, that we do not think it particularly necessary, because we have such an abundance of proof besides; but that when his "kingdom and redemption" occur in the course of our examining the Scriptures, we do not think it improper merely to mention them, because his kingdom is founded on his death; and the redemption, his subjects obtain, is, "*through his blood, even the forgiveness of sins.*"

Our author's new translation of *Daniel ix. 26*, "Messiah shall be cut off but not for himself." "Shall Messiah be cut off and no one be for him," would be of no value to his cause were it granted him. The phrases "to finish the transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness," sufficiently testify the design of the Messiah's being "*cut off*," even though we should read, "and no one be for him." No end was made to sins, but by his atonement; for our author himself testifies that the Jews continued to sin, nay even more than before. No "reconciliation was made for iniquity" but by the Messiah's blood; and no "everlasting righteousness was brought in" but by Him who is, "Jehovah our Righteousness." But 'till he bring stronger proof, we shall content ourselves with the present English translation;*

* That the Hebrew conjunction *u* or *v* is often rendered "but" as well as "and," is too well known to the biblical student to need the least proof. Indeed were it here rendered "and," as, "the Messiah shall be cut off *and* not for himself;" the idea conveyed would be substantially the same. And that in rendering the prefix *lamed* \aleph with the third personal pronoun, "for himself" our translators are fully justified, will be evident from the following passages among others in which precisely the same prefix and pronoun occur. *Lev. ix. 8.* Aaron slew the calf of the sin offering which was *for himself*. *Lev. xvi. 11.* Aaron shall make an atonement *for himself*; and *ch. xvii. 21.* "And make an atonement *for himself*." *Numbers xxxi. 53.* "for the men of war had taken spoil every man *for himself*." *Deut. xxxiii. 21.* "and he provided the first part *for himself*." *1 Kings xix. 4.* Elijah requested *for himself* that he might die; and *Psalms iv. 3.* "But know that the Lord hath set apart him that is godly *for himself*." What sense would our author's changing "*himself*" for "*him*" make in these passages?

particularly as he himself has so little confidence in his amendment as to provide himself with the following reserve; "But were we to admit this mistranslation or perversion of the original scriptures, 'he words 'shall the Messiah be cut off but not for himself,' would to my mind convey nothing more than that the Messiah should be cut off, not for any guilt he committed himself, but by the fault of his subjects, who continued to rebel against the divine law though instructed by their intercessor at the hazard of his life." Against this interpretation, to say nothing of other things, rises the fact already mentioned, that God *himself* was pleased to bruise him, and to command his sword to awake against him; yea, and even to make him A CURSE. Does our author perceive the blasphemy that this inevitably involves, even that Christ perished by "the fault of"—*God himself*?

To *Hosea* iii. "afterward shall the children of Israel return and seek the Lord their God and David their king, and shall fear Jehovah and his goodness in the latter days,"—*Joel* ii. 28, "and it shall come to pass afterwards that I will pour out my spirit upon all flesh," &c. and *Amos* ix. "in that day will I raise up the tabernacle of David which is fallen," &c. our Author making no reply, assigns as his reason, (p. 71,) that "their relation to the question is certainly not obvious." Did Peter think thus when he, in *Acts* iii. describes that of *Joel* as being fulfilled by Christ's shedding forth his holy spirit at the day of Pentecost in consequence of his death? Did James think thus of that in *Amos*, when he, *Acts* xv. adduced it to support his decision in the debate whether the standard doctrine of Christianity should be, forgiveness through man's obedience and merit, or solely through the death of the Lord Jesus Christ? How unhappy for his cause that our author should not discern

that passages have any relation to the question, which were quoted by the apostles as sanctioning the doctrine that cuts up his cause by the roots!

Obadiah, ver. 21, "and saviours shall come upon mount Zion to judge the mounts of Esau, and the kingdom shall be Jehovah's," was adduced as foretelling Christ's kingdom; and hence we asked our author, "When have the mounts of Esau been so judged by any one beside Christ, as that the kingdom has in consequence become Jehovah's? And does this refer to any thing but a display of Christ's power in converting sinners?" Instead of answering either of these queries, he urges, that saviours in the plural are mentioned. Now as no one expects Christ to descend in person to convert these nations, but that he will do it through the instrumentality of his ministers, this does not invalidate in the least its application to Christ's kingdom, the object for which it was quoted. Our author's doctrine relative to the Hebrew plural, we will consider when we come to his allegations against the *Deity* of Christ.

Does not our author's reason adduced (p. 73) for not acknowledging the Triune God, namely that "having relinquished the notion of the triune, quadrune, and decimune gods which he once professed when immersed in the grosser polytheism prevailing among modern Hindoos, he cannot reconcile it to his understanding to find plausibility in one case, while the same notion is of acknowledged absurdity in another," serve a key to his present course? He found it impossible to reconcile his mind to the rabble of gods connected with Hindooism. He *therefore* rejects the distinction of persons in the Godhead, so strongly expressed in Christ's command to teach all nations "baptizing them in the name of the Father, the Son, and the Holy Ghost." But does

not this resemble the conduct of a child, who, having found himself cheated with a glass bauble, throws away when offered him a diamond of inestimable value? Did the doctrine of his "quadrune or decimune gods in Hindoo polytheism," profess to be grounded on works possessing an equally authentic claim to Divine inspiration, and equally holy in their tendency and effects, as the Sacred Scriptures?

The testimony of *Micah* to the birth-place of that Saviour "whose goings forth have been of old, from everlasting," our author promises to notice when he comes to the subject of the Trinity, but declines it here, because "any testimony relative to the birth of Christ has nothing to do with his atonement." Has then Christ's being "*made of a woman* to redeem those who were under the law," nothing to do with his "*being made a curse* for them?"

Our quotation from *Nahum*, "behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace. O Judah, keep thy solemn feasts, perform thy vows; for the wicked shall no more pass through thee," he (p. 74) terms a subject "totally foreign to that of the vicarious sacrifice of Christ." It was quoted as alluding to Christ's *kingdom*, which is "righteousness, peace, and joy in the Holy Ghost;" and our author has brought no proof that these are ever found in the heart of any but those who rely wholly on Christ's atonement. It seems strange that *Habakkuk's* axiom also, "the just shall live by his faith," as adopted by Paul, Gal. iii. 11, when he declares that no man is justified by the law in the sight of God," should have nothing to do with the atonement on which this faith is founded. Had he only read a few verses farther, he would have found Paul adding as the sequel of his reasoning, "Christ hath re-

deemed us from the curse of the law, *being made a curse for us.*" Has this "nothing to do with the atonement? the sacrificial death of Jesus?"

Scarcely less strange is it that *Haggai ii.* "thus saith Jehovah; the Desire of all Nations shall come, and I will fill this house with glory," should have "no allusion to either the atonement or the Deity of Christ." Our author's attempt to support this, furnishes another proof of what we have already observed, that his assertions often contradict the plain sense of the scriptures. He says (p. 75,) "were we to understand by the word 'temple' in both instances in the verse, a *material* one, which is evident from its context in the prophecy was alone in the contemplation of Haggai, we must be persuaded to believe that the latter temple was more magnificently built by Zerubabel and Joshua in the reign of Darius than the former built by Solomon." That Haggai had in view a *material* temple is certain; but our believing that Zerubabel's temple was more magnificently built than Solomon's, though it might get rid of this prophecy, would be in direct opposition to the plain fact as related in the context. Ver. 2, runs thus; "speak now to Zerubabel, &c. and to the residue of the people, saying, Who is left among you that saw this house in her first glory? and how do you see it now? Is it not in your eyes in comparison of it as nothing." Here God himself declares that in their eyes the second house was as nothing compared with the first, and lays this as the foundation for the prophetic declaration that "Jehovah would fill this house with glory," in that "the Desire of all Nations should come." If our author's assertions are so contrary to plain scripture *facts*, which require only to be read

in order to be understood, how can we rely on them respecting its *doctrines* so deep in their very nature?

We observed that *Zechariah's* predictions relative to the human nature and the atonement of Christ can scarcely be examined without their testifying his Deity. As our author however, passes over our remarks with the promise of noticing them when treating of his Deity, we shall refer ours thither. Yet his remark on *Zech. iii.* "I will remove the iniquity of that land in one day;" we may notice here. It is assertion without the least proof to support it. See p. 75; "the phrase found in the verse, 'I will remove the iniquity of that land in one day,' does not attribute the removal of the iniquities of the land of Israel to the sacrificial death of Jesus, so as to justify the Editor in quoting it as a proof of the doctrine of the atonement!" Why does it not? Our author is silent. We must however beg to remind him that it is a real transaction which is here predicted. Can he mention any other transaction which in one day took away iniquity, beside that related, *Heb. ix.* "Once in the end of the world hath Christ appeared to take away sin by the sacrifice of himself?"

It is singular that our author should add, "besides, the verse can by no means be applied to the death of Jesus whether vicarious or accidental, since after the day of his crucifixion, the Israelites, so far from being freed from sins, continued more vehemently than ever to pursue sinful conduct in their violent persecution of Christians," &c. We never said that all Israel according to the flesh belonged to Christ's kingdom, or that his kingdom was confined to Israel; and had our author examined the whole of the passage, of which this declaration forms a part, he would have found the very circumstance he urges against this prophecy's ap-

plying to Christ's death, to be a part of the prophecy itself. See ver. 11.—“And *many nations* shall be joined to the Lord in that day and shall be my people.” Thus as the rejection of the Jews and the admission of the Gentiles, took place immediately on Christ's death, and never before, what he urges against this prophecy's referring to Christ's atonement, decidedly fixes its application on his death and the circumstances which immediately followed.

After thus examining the evidence for the Atonement furnished by the Old Testament, we added, “by examining the Old Testament on the subject of Christ's Atonement, and comparing it with the New in every instance required, as our author suggests, although no passage has been considered which does not relate to the work or the kingdom of Christ, we have before us such a body of evidence, corroborated by the Apostles, the Evangelists, and Christ himself, as indisputably confirms, not only the doctrine of his Atonement, but that of his Deity.” And further, “that the evidence from the Old Testament is of peculiar weight, as the *Prophecies* nourished the faith and hope of the best of men for above seven hundred years, the *Psalms* embodied their devotion for a full thousand years, and *Sacrifices* offered by faith, formed the soul of all real religion from the very beginning of the world. For these then to have deceived men; would have destroyed the character of God, and the happiness of all righteous beings throughout eternity.” In reply to this our author here offers—*not a word.*

Our author begins his remarks on the evidence derived from the declarations of Christ and of the Evangelists, by occupying nearly a page in controverting the incidental observation, that “had our Lord himself

made no direct declaration respecting the design of his death, his referring his disciples to those predictions already named would have been sufficient, particularly in their circumstances." It is however easy to prove its truth; since if Christ had merely referred to this mass of evidence delivered by the patriarchs and prophets, and said "thus it is written, and thus it behoved Christ to suffer," &c. we must have believed it, or have incurred the just reproof he gave his disciples, "O fools and slow of heart to believe *all that the prophets have spoken*;" and had we not believed Himself, we must have denied that his "precepts are the guide to happiness and peace." Still it is so immaterial, that to spend a moment on it, to us seemed trifling, when such a mass of evidence yet remains for consideration.

We added that "direct intimations of this nature were not withheld." Some of these we adduced, as, "the Son of man came to give his life a ransom for many," and "this is my blood which is shed for many for the remission of sins," with various others. But instead of answering these, our author charges it on us (p. 78) as "a strange mode of conducting a controversy, that after quoting some of those in our former reply, we should bring them forward again with some additions, overlooking his observations on them." Surely there can be nothing strange in this. If we "brought these forward again with some additions," it was that he might answer them, because we thought his observations on them formed no answer. This we still think, and now submit them to our readers that they may judge for themselves; "Do these passages reasonably convey any thing more than the idea that Jesus was intrusted with a divine commission to deliver instructions leading to eternal beatitude, which, whosoever should

receive should live for ever? and that the Saviour foreseeing that the imparting of those instructions would, by exciting the anger and enmity of the superstitious Jews, cause his life to be destroyed, yet hesitated not to persevere in their promulgation as if a king who hazards his life to procure freedom and peace for his subjects, were to address himself to them saying, I lay down my life for you." We think that these passages do "*reasonably convey*" MORE than Jesus's having been invested with a commission to deliver instructions leading to eternal beatitude, and merely losing his life in consequence, for the two following reasons :

We have already shewn that all Jesus's precepts are included in the Divine Law, which he himself declares "shall not pass away till heaven and earth pass away." This declaration alone refutes our author's observations. Were our Lord's precepts, MORE *strict and holy* than the Divine law given by Moses? If they were, instead of leading men to beatitude, they would only involve them in deeper condemnation, as the law had already "stopped every mouth and brought the whole world guilty before God." Were they LESS *strict and holy*? Then they left the Divine law in full force on the sinner still, for "till heaven and earth pass, the law cannot pass away," either in its precepts or its penalty. Again if Jesus delivered precepts neither *less nor more* strict and holy, than the Divine law before delivered, not only did he come to do what had been already done, but he left mankind in precisely the same condemnation in which they were before ; and he thus could save no one whatever, as he came, "not to destroy, but to *establish* the law." Salvation by Jesus therefore, except through his own obedience and atonement, is *totally impossible* in its own nature.

Further, the death of Christ is not represented in Scripture as an accidental thing arising merely from "the anger and enmity of the superstitious Jews, excited by his imparting his instructions." Had it been so indeed, we have already shewn that for God to permit the death of a sinless Being so meritoriously righteous, would have been a fact unparalleled in the annals of the universe, and one which must have reflected infinite dishonor on the Divine government and character throughout eternity. But the Scriptures represent *the Father himself as CHIEF* in this scene of unparalleled injustice and iniquity. He not only commanded him to lay down his life; but, "*it pleased the Father to bruise him,*" his own sword awoke against him, and *he himself made him A CURSE*. As our author rejects the doctrine of Christ's dying for the sins of others, therefore, his system cuts up by the roots every principle of natural religion, by representing God, not only as suffering a being perfectly sinless and holy to perish for want of power to deliver him from his enraged enemies, but as implicated himself in this tremendous scene of injustice and iniquity. Since then Christ, though infinitely righteous, HAS BEEN thus put to death as a sinner, and made A CURSE even by God himself, on our author's system must this lie with such weight as to sink it for ever. It causes Unitarianism to charge the Sacred Scriptures with falsehood in declaring that "God is just and without iniquity," and makes revelation sap the very foundations of all natural religion.

The only time in which our author's system could have been promulgated with the least plausibility, was before Christ's coming. It might then indeed have opposed the prophecies respecting the Redeemer, and insisted that, repentance being a sufficient atonement for

sin, sacrifices meant nothing,—no Redeemer would ever come; or—if he came, being sinless and holy, he could never suffer death, or the least misery. And those who saw little evil in sin and felt no need of an atonement, might have believed this doctrine. Still the whole would have been a delusion, which the coming of the Messiah and his suffering death while infinitely righteous, would have completely dispelled. But now *the deed is DONE*, it is too late for Unitarianism to live in the mind of any one who duly weighs its inevitable consequences. All the records of time for the last eighteen centuries must be obliterated before it can exonerate itself from charging the Almighty Sovereign of heaven and earth with having inflicted the punishment due to a sinner alone, on one perfectly sinless and holy, so as even to make him *a curse and an execration*.—— Our author's assertion that Jesus's suffering death on the cross was no part of the work for the performance of which he came into the world, we have already examined, and have shewn that while it flies in the face of the plainest declarations of scripture, it impeaches the veracity of Jesus himself.

To invalidate Christ's dying as an atonement, he brings forward the stale objection, (p. 80,) that "God forgives mankind *freely* without any equivalent," and quotes Locke as supporting this idea. Of Locke we have already said, that we regard him no farther than as we find him accord with scripture. We have already seen in a passage quoted from him, that he ascribes men's salvation to the *death and righteousness* of Jesus Christ; and if his ideas of redemption were so confused as to make him contradict himself, we leave him wholly to our author's mercy. But he may safely dismiss his fear that the Atonement of Christ will obscure the

free grace of God. Whenever our forgiveness, or justification, or redemption, is said to be *free*, he will find this spoken wholly with a view to us; and to declare that these are not purchased or "procured" by any merit or work of *ours*, whether it be repentance, or faith, or love, or obedience; nay that even these holy dispositions are given us as *freely* as justification itself, and that they are a part of the redemption thus *freely* given *through the blood of Christ*.

But when our redemption is mentioned with reference to CHRIST the Redeemer, it is never said to be FREE or *gratis* to Him. On the contrary it cost his *vital* BLOOD. It is constantly described as the *purchase* of his blood, the *merited reward* of his sufferings, death, and righteousness. This is the case even in the passages which our author brings to prove the contrary doctrine! See Eph. i. 7. "In whom we have redemption, *through his blood*, the forgiveness of sins, according to the *riches of his grace*." Here redemption or the forgiveness of sins, comes to us through no desert or merit of ours, but through the *riches of his GRACE*; yet it is so far from being granted as matter of *grace* to the Redeemer; that it cost no less than his BLOOD;—and hence the redeemed in heaven adore him as worthy for having "*washed them from their sins* IN HIS OWN BLOOD."

Of course we do not suppose that "redeeming in the sacred scripture language," always means "precisely paying an equivalent." We know that it sometimes means the gracious exertion of almighty power in a person's behalf, as in Israel's being delivered from their oppressors in Egypt. But redemption by Christ is defined as being the forgiveness of sins, and this is expressly said to be *through Christ's blood*, while we are told that "it is impossible for the blood of bulls and of goats to

take away sin," and that "without shedding of blood there is no remission." We are further told that God hath set him forth a propitiation through *faith in his blood*; and were we to adopt the suggested alteration, (p. 80,) "whom God hath set forth to be the propitiatory or *mercy seat* in his own blood," the meaning would still be, that Christ *by HIS BLOOD* forms the *medium* through whom God can be just, and yet shew mercy to the sinner. The apostle's adding indeed, that he might be JUST and the *justifier* of him that believeth in Jesus, inevitably implies, that God COULD NOT *have been just* had he forgiven sinners in any other way, as well as that to forgive the sinner now through his blood is PERFECTLY JUST.

In reply to our author's assertion (p. 82,) that the redemption price "must be paid to those whom the redeemed are in bondage to, viz. Sin and Satan;" we beg to ask him, Who is Sin? and what price did Sin originally pay for men prior to holding them in bondage? We ask him further, what equivalent did a righteous God pay to Pharaoh when he redeemed his people from the bondage in which he held them, beside humbling his pride in the Red Sea? An equivalent like this, our Redeemer "paid to" Satan when, after declaring, "now shall the prince of this world be cast out," he "spoiled principalities and powers, triumphing over them." As for our author's fear lest God should have more than his due in having "both the thing redeemed, and the price paid for its redemption," we beg him first to answer Elihu's question, Job. xxxv. 7. "If thou be righteous, what givest thou him? or what receiveth he of thine hand?"——Such then is the amount of what our author has offered in reply to the proofs for the Atonement of Christ adduced from the language of the

Evangelists and the declarations of our Lord himself. And whether he has invalidated one of them we leave to the judgment of every serious and impartial mind.

From the *Fourth* Source of evidence, the writings of the Apostles, of course the fullest of all, we selected only twenty-four passages, beside those which had been already quoted in corroboration of the evidence drawn from the Old Testament. To these what does our author reply?—*Not A SYLLABLE.* Of these *twenty-four* proofs he does not examine even *one*; but contents himself with saying, (p. 83,) “As these teachers merely illustrated the sayings of their gracious Master, their writings must be understood with reference only to what had been taught by Him. I will therefore not prolong the present subject of discussion by examining these passages separately, especially as I have already noticed some of them in the examination of the Psalms and the Prophets.” Was ever a cause thus DEFENDED before? Was it ever before known that a man coolly refused to examine *twenty four* of the clearest and most decided of the proofs brought against his own cause, particularly when he added nearly three hundred pages more to his book? The reason assigned too, overthrows itself, “they merely illustrated the sayings of their gracious Master.” But this was precisely the reason why they should have been examined with the greatest care! We ourselves termed what “their gracious Master” had said merely “intimations.” Whence then should the clear and decided meaning of these “intimations” have been sought, but from those who, commissioned by himself to build up his church, “had illustrated them” after his death by the infallible guidance of his Holy Spirit? They are adduced as *new evidence* in the following words, however; “Were more necessary the following passages are suf-

ficient," &c. and as such *prudence* itself would have dictated their being examined. Had an advocate for the atonement thus acted, what bounds would have been set to the triumphs of unitarianism? *

To cover his thus quitting the field our author professes to introduce fifteen scripture witnesses to prove that Christ did not die a sacrifice for sins;—but he uncovers not their faces to enable the reader to discern their features and complexion. Straitened as we are for room however, we shall not after his example decline examining them. We will make them all speak in the order in which he has arranged them. Rom. v. 10. "For if when we were enemies, we were *reconciled to God by the death of his Son*, much more being reconciled we shall be saved by his life?" What does this testify against the Atonement? Even that the *death of Christ* takes away our guilt and reconciles us to God.—Heb. ii. 17. "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a *faithful high priest* in things pertaining to God, to *make reconciliation* for the sins of the people." How did he make this reconciliation? Paul informs us, ch. ix. 26. "Once in the end of the world hath he appeared to *put away sin by the SACRIFICE of HIMSELF*." Is this one of our author's witnesses against Christ's atonement?—Eph. v. 2. "Christ, hath given himself for us, an *OFFERING* and a *SACRIFICE* to God for a sweet smelling savor." Is this another of them?—Heb. v. 1. "For every high priest taken from among men is ordained for men in things pertaining to God that he may offer both gifts and *SACRIFICES* for sins." What did these sacrifices prefigure? Did they not directly point to Him who being come a "high priest," neither by the blood of bulls and goats, but by *his own blood*, entered once into the holy place having obtained eternal redemption for us? Is this

another of his proofs that Christ did NOT *atone* for sins by *his own blood*?—Heb. viii. 3. “For every high priest is ordained to offer gifts and sacrifices, wherefore it was of necessity that *this man have somewhat to offer.*” What had he to offer for sins? We have been just told; “*himself*”—“*his OWN BLOOD.*”—Heb. ix. 23, 24. “It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with BETTER sacrifices than those,” &c. What *better* sacrifice was there beside CHRIST’S? Then what is there in this against his atonement?—Or in the 14th verse, “How much more shall *the blood of Christ*, who through the eternal spirit *offered himself* without spot, purge your consciences from dead works to serve the living and true God?”—And is there any thing in Titus, ch. ii. 12—14, beginning with “teaching us that denying ungodliness and worldly lusts,” and ending with “who gave himself for us that he might redeem us from all iniquity,” &c.—Or in Heb. xiii. 12, “Wherefore Jesus also that he might sanctify the people with *his own blood*, suffered without the gate?”—And is Rev. i. 5. “Unto him that loved us and *washed us from our sins in his own blood*”—a witness against Christ’s atonement?—Or Eph. i. 7. “In whom we have redemption *through his blood* the forgiveness of sins according to the riches of his grace?”—Or Luke i. 77. “To give knowledge of salvation to his people, *by the remission of their sins.*”—Or Matt. xx. 28. “Even as the Son of man came not to be ministered unto, but to minister and *to give his life a ransom for many*?”—or the same in Mark x. 45? And is the last of these fifteen witnesses, 1 Tim. ii. 6. “Who gave himself *a ransom for all*, to be testified in due time?” Our author certainly acted wisely in making his witnesses stand mute. Had they opened their mouths and spoken

their real meaning, they wou'd have ruined his cause for ever ; while, standing mute as they do, they may appear something to "those indifferent about religion" to whom he appeals, and who may not take the trouble to interrogate them,—and may still less expect that any man would cite witnesses, who if heard, would be death to his cause.

Our author's cautioning his readers (p. 84,) against understanding "such words literally and thus founding the salvation attainable by Christianity upon flesh and blood human or divine," would not deserve notice, were it not for the manner chosen, after fair argument had been abandoned, to caution us against believing that "the blood of Jesus Christ his Son cleanseth us from all sin." It has been already shewn that our author has wholly destroyed his own system if *ANY sense* consistent with truth be put on the numerous passages of scripture examined.

That our author should "leave unnoticed," the illustrative remarks "added at the close of the evidence for the atonement, shewing that it was *prefigured* by sacrifices enjoined of God and publicly approved by him while he had no delight in them, but had prepared a body for his Son, and *predicted* in *Prophecies* mentioning the nation, the tribe, the family, and at length the place, the time, and manner of his birth, together with numerous circumstances respecting his life and his death," was quite to be expected after he had declined examining such a multitude of the clearest and most decisive proofs of his atonement selected from the Apostolic Epistles. That "the books which contain these predictions are the Sacred Writings, which nourished the faith and the piety of all in that period who truly worshipped God," is a fact however, which

deserves his closest attention ; as it inevitably follows, that " if Jesus did not offer himself a sacrifice for sins, a double deception was practised on his worshippers by the God of truth himself, as the *sacrifices* were an illusion, and the *predictions*, falsehood, and all the real religion on earth prior to Christ's coming, was the offspring of deceit." Nay further, that " as his Apostles have interwoven the doctrine of his *Atonement for sin* into all their Epistles, intended to instruct the churches in future ages,—and one of them has represented it as the idea universally prevalent among the redeemed in heaven ; if Jesus Christ did not make a real atonement for sin, all the religion, not only of the patriarchs and prophets, but of the apostles and primitive saints and even of the blessed in heaven, has been built on deception—the Old and the New Testament are full of falsehood,—and there has never been any true revelation among men." Such a chain of Scripture evidence was it not incumbent on our author to invalidate ?

Through offering nothing in reply to this induction however, he notices our enquiring, " What shall we say to his impugning the doctrine of Christ's divine and human nature even after having acknowledged it in ch. ii.—and his ridiculing his intercession ?" and adds (p. 84,) " I shall from the dictates of my own conscience reject absolutely such unaccountable ideas as a mixed nature of God and man as maintained by the Editor, as I have previously rejected the idea of a mixed nature of God, man and lion, (मनु-लोक) in which Hindoos profess their faith. I have not the most distant recollection of acknowledging Christ's Divine and human nature, and shall therefore feel obliged if the Editor will have the goodness to point out in what passage of ch. ii.

of my Appeal I acknowledged this mystery. I have never so far as I am aware ridiculed even in thought the intercession of Jesus for mankind." By way of reply, we refer our author to the following passage in ch. ii. of his Second Appeal. "It would have been idle to have informed them of a truth of which as Jews they would never have entertained the smallest question, that in his mere *corporeal nature* Jesus was inferior to his Maker; and it must therefore have been his *spiritual nature*, of which he here avowed the inferiority to that of God." If this does not refer to Christ's two-fold nature, we confess our ignorance of the meaning of words, and acknowledge ourselves mistaken. On the latter subject we add, that we ourselves should have trembled at the thought of mentioning "a man's forgiving his horse at a friend's intercession," with the most distant allusion to Christ's performing the office of Mediator between God and man, as savoring, not merely of ridicule, but of blasphemy itself.

Respecting our Author's equalizing the doctrine that "God sent forth *his Son made of a woman*," that "*the Word was made flesh* and dwelt among us," with the Hindoo fable of Vishnoo's Avatar in the form of a Man-lion, and rejecting the first because he had rejected the last, we would ask him, did he find this Hindoo fable recorded in writings equally authentic as to their Divine origin, which contain an equal number of prophecies confirmed by their exact fulfilment, and which equally tend to abase human pride and promote "righteousness and true holiness," with those of the Old and New Testament? If he did not, has he not acted the part of the child who hastily rejects a gem of inestimable value because he had been previously cheated with a glass bauble? So hastily has he indeed rejected the doctrine, that he has not yet ascertained what the Scriptures really say

on this point. Where do the Scriptures declare that the Divine and the human nature of the Redeemer are "mixed?" Is it not the doctrine of the scriptures, that, though united in one Mediator, they are PERFECTLY DISTINCT?

By way of reply to our affirming that "the blood of no mere creature could take away sin," our author says, (p. 85,) "It is evident from the circumstance of the blood of a creature being unable to take away sin, and the creator having no blood, that the taking away of sin can have no connection with blood or a bloody sacrifice." This answer, while it flies in the face of the plainest declarations of scriptures, is a complete begging of the question in debate. . He cannot be ignorant, that we do not esteem the Son of God "a mere creature," but "God over all blessed for evermore;" that while the scripture declares, that without shedding of blood there is no remission, it also declares, that "the BLOOD of Jesus Christ his Son CLEANSETH US FROM ALL SIN," and that the redeemed above, constantly adore Jesus Christ for having "WASHED THEM FROM THEIR SINS IN HIS OWN BLOOD." If while unable to invalidate one of them, however, he will fly in the face of so many declarations of scripture, and affirm, that the Son of God cannot thus take away sin, he ought to know that he thereby declares, that *he can* "find out the Almighty to perfection," and equalizes his knowledge with that of God himself; "for, no one knoweth the Son, but the Father."

We had observed "No one but Jehovah, the unchangeable God, could atone for sin, purify the sinner, and change his heart. The Father witnesses that it is Jehovah whom he hath appointed to this glorious work. He humbled himself by becoming in our nature the me-

diator between God and men." On this our author says, (p. 86,) "he can conceive that nothing but prejudice in favor of the Trinity can prevent us from seeing gross inconsistency between our declaring Jesus to be the unchangeable Jehovah, and also to have been appointed by Jehovah," &c. Really this shifting of his ground, after he has passed over such a mass of scripture evidence respecting the fact without the least answer, is sufficiently singular. What can our ideas of its consistency or inconsistency, weigh against the *Divine declarations of the FACT*, so often and so variously repeated? After this, our setting up our ideas as the standard of truth respecting what God can or cannot do, is in reality declaring, that we are *better* acquainted with the Divine nature *than* GOD HIMSELF. The God of truth has unanswerably declared certain facts respecting himself and his way of saving men. After this, men come and, having endeavored in vain to disprove the truth of these declarations, affirm, that these facts are inconsistent with the Divine nature! Now we will not ask here, who knoweth "the Almighty (Father) to perfection?" we only ask, who "knoweth the Son but the Father?" After the Father then *has sent Him*, for us to say, "we are certain that for the Father to send him is inconsistent with the Son's nature;" what is it less than to exalt our knowledge of the Son above that of the Father himself? We merely remark here as we pass, that this one declaration of Christ, proves him to be *equal* IN NATURE with the Father, for no *creature* could declare without infinite impiety, that his nature is *equally inscrutable* with the Almighty Father's,—and of such impiety the meek and lowly Jesus was incapable.

Our author's inquiring "how could the unchangeable Jehovah (the Son) be endued with a new honor which

he had not prior to his appointment by Jehovah (the Father,)—and “How could the unchangeable God change his condition by assuming a new nature,” is equally idle. Of course we do not profess to say *how*, until we can “find out the Almighty to perfection,” until our knowledge of the Son’s nature shall equal the Father’s. Till then, all the concern both of ourselves and our author, is with *what God has been pleased to DECLARE* respecting himself, and his Son whose nature he alone knows. These declarations we have collected; and what answers our author has given to the evidence resulting from them, nay how many of them he has declined even to examine, we have already seen.

But whether Christ’s “assuming our nature, the acceptance of a new state of honor, or any other change” to which Jesus Christ rendered himself subject, *did really* make any change in his NATURE, our author might easily have learned from the Scriptures. Paul in Heb. i. would have told him that, unto the Son God saith, “Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thine hands. They shall perish, but thou remainest—they shall be changed; but thou art the SAME.” Nay he would have found this said after Christ had “by himself purged our sins” and in the very act “upheld all things by the word of his power.” Had a doubt still remained whether Jesus Christ was not in some degree changed by his becoming man, and suffering, dying, and rising again, Paul would have told him further, Heb. xiii. 8. that he is, “Jesus Christ, the SAME yesterday, to-day, AND FOR EVER.” How could our author anew so commit his cause, as thus to fly in the face of these declarations of Scripture?

His asking p. 87, “whether on the same ground, its being impossible for God to impart any one infinite

perfection to a finite creature, it is not impossible in its own nature that the whole of the omnipresent God should be brought into a circumference of a small space," &c. is sufficiently weak. Who beside himself has ever said that Christ, after having taken our nature, was present no where but in his human body? Has he forgotten his declaring himself while on earth, "the Son of man *who is in heaven?*" has he overlooked his "upholding all things by the word of his power," to effect which he must have been present with all things? is he ignorant that it is Christ "who searcheth the reins and hearts?" and can he avoid seeing that he must be every where present to search the hearts of all?

To our author's saying, (p. 87,) "that we attempt to prove the infinite perfection of Jesus, forgetting perhaps the denial made by Jesus himself of omniscience as well as of omnipotence, as narrated in the evangelical writings;" we reply, that to prove the omniscience and omnipotence of Jesus Christ, requires no labor, since it meets us almost in every part of Scripture. The passages just quoted incidentally, prove both. If "he upholds *all things*," he must be *Almighty*,—if he "searches the reins and hearts," he must be *Omnipresent* and *Omniscient*.

Our author says, that "we entirely avoided noticing what he stated in proof of the finite effects of Christ's appearance in the world," and now wishing for an answer, thus states it again, "that the effects of Christ's appearance on earth whether with respect to the salvation or condemnation of mankind, were finite, and therefore suitable to the nature of a finite being to accomplish, is evident from the fact that to the present time millions of human beings are daily passing through the world, whom the doctrines he taught have never reach-

ed and who of course must be considered as excluded from the benefit of his having died for the remission of their sins." To this we reply, that we thought this needed no answer; and that we now wonder how a man of his acuteness of understanding could wish for an answer to so lame an objection. It is founded on the idea that if Christ does not save every man on earth, his salvation must be *finite*, and he be a *finite* Being. But has not our author himself said in effect, that all the men upon earth and all who ever will be on earth, would still form a finite number? The *infinite* nature of Christ's salvation therefore, cannot be sought from the *number* of those whom he saves; since, had his doctrines reached every human being in the world, all men however numerous they be, could form only a finite number.

But is there nothing in the salvation of even one soul which requires power beyond that of a finite creature? Can "*any man* redeem his brother or give to God a ransom for him?" Can a finite being lead any sinner to glory? Can a finite being "shine into the heart," and "create the soul anew?" Can a finite being dwell in millions of human minds at the same moment, regulate their thoughts, hear their prayers, render his grace sufficient for them in every time of need, and bring them through every snare to his heavenly kingdom and glory? Further, is *eternal* salvation finite as to its END, or rather has it ANY *end* whatever? Is not Christ the author of *eternal* salvation to all those who obey him? What does IN-finite mean, beyond end-LESS?

Our author's two last objections deny sin's needing an *infinite* atonement, with the view of proving Christ a finite being. Did they possess any weight however, they would prove nothing against the Redeemer's infinite or Divine nature; unless it could be shewn that God can-

not do a *finite* act, which our author himself overthrows, by the acts of a *finite* nature he has adduced as done by God himself. His first objection is, "that the guilt committed against an infinite being is infinite, in its consequences, is entirely unsupported by reason or proof, and is contrary to scriptural authorities." To support this objection, he adduces the Israelites as "afflicted from time to time with finite punishments for the sins they committed against the infinite God," instancing also David's case, when three years' famine, or three months' flight before his foes, or three days' pestilence, were propounded to him; and also Judges xiii. in which it is said that "the children of Israel having done evil in the sight of the Lord, the Lord delivered them into the hands of the Philistines *forty years*." How inconclusive this argument is, will appear when we consider that these were *national* punishments, and that nations can be punished only in this life, as in a future state they do not exist as *nations*, but as individuals. The punishment of nations therefore, is regulated by God in this life, as shall best subserve the designs of his wise and holy providence in governing the world. But will our author say that the individuals who composed these nations, the liar, the oppressor, the thief, the adulterer, the murderer, to whom, taken separately, attaches the whole of the guilt of nations, suffered nothing for their crimes after death? Nay, can he truly affirm that even now their punishment is ended? If it be, where are they?

Our author's second argument is, that which we have already noticed as involving the soul and essence of Hindooism. It occurs p. 89, "were we to admit that sin deserves infinite punishment, we must upon the same ground, so far as reason suggests, esteem a good act as done for the honor of the commandment of the infinite

God, or a prayer offered to propitiate the divine majesty to be also worthy of infinite reward as its effect." He then adds, "Under these circumstances we cannot help observing, that among those that believe in any revelation either true or received as true, there is probably no man that has not performed at least one single righteous act during the whole period of his life; but as he is a mortal and imperfect being, he cannot be supposed to have escaped every sin in this tempting world. Every man therefore must be both guilty of infinite sin and an agent of infinite virtue. If we suppose that this very person is to be punished for eternity, according to the Editor, for the infinite sin he has committed, there will be no opportunity of his enjoying an infinite reward for his good work. But according to the position, he must be either rewarded for his good or punished for his evil actions for eternity, while justice requires that he should experience the consequences of both." We must confess that after reading this we ceased to wonder at our author's opposition to Christ's atonement. This doctrine, that the same person justly deserves both punishment and reward, both heaven and hell, and that hence neither must be endless, is the very essence of Hindooism.

This doctrine however, is diametrically opposed to that of the Sacred Writings. Their doctrine is, that the man is cursed who does *one* wicked deed, "Cursed is he who *continueth not* in ALL things, written in the book of the law to do them." It is, that "whosoever shall keep the whole law and yet offend in one point, is guilty of all." Nor is the scripture less decided on the fact that a wicked man never does one single righteous act with a view to the glory of God. Even before the flood God declared, (Gen. vi. 5,) that "the ima-

gination of man's heart is *only* evil continually." More than a thousand years afterwards, God having looked down from heaven to see if there were any that understood, that sought God, solemnly declares, (Psalm xiv.) "They are all gone aside; they are all together become filthy; there is none that doeth good, no, not one." And after Christ had died and had ascended up to heaven, the Divine Spirit by the Apostle, repeats the account of man's complete depravity given in the time of David, as a just description of men under the Christian dispensation. "There is none that doeth good, no not one." "There is no fear of God before their eyes;" and hence declares, that "by the deeds of the law there shall no flesh be justified in God's sight, for by the law is the knowledge of sin." Nay in Rom. viii. he declares that, "the carnal mind is *enmity* against God, and is not *subject* to the law of God, neither indeed *can be*." Hence of course it will do nothing "for the honor of God's commandment" to which it *disdains* to be subject; or with "a view to the glory of God," towards whom it is *enmity*, thus illustrating our Lord's declaration, "a corrupt tree cannot bring forth good fruit." Has not our author reason to fear that while he thinks himself so well acquainted therewith, his mind is not yet imbued with the first principles of the doctrine of Christ, and that he has not yet formed a correct view of its first elements? And should he not, is it any wonder that he should so awfully mistake respecting his Atonement and his Deity?

We will now however, grant him his own position, that sin and righteousness are found in the same person, and that justice requires them both to be rewarded with a finite reward,—and whither will it lead us? Full into the Metempsychosis, the fundamental

doctrine of Hindooism ! The soul suffers its finite punishment ; it enjoys its finite reward. What becomes of it then ? Justice itself forbids its being either rewarded or punished farther. Is it then absorbed into Bruhma ? Is it annihilated ? or, is it sent again into human life ? Thus his doctrine inevitably leads him to *Hindooism* or to *annihilation*. We have already observed that the rock on which our author has split, is, his not tracing the just consequences of his own assertions. Whether this be the case or not, let the reader judge.

To precisely the same conclusion tend all his observations (p. 91) on the words rendered “everlasting or eternal.” The same words are applied to the felicity of the righteous as to the punishment of the wicked. When the felicity of the righteous shall end therefore, what is to become of them ? Are they to be punished with hell ? This would not only be unjust, but useless to his cause ; for according to him, this punishment also must end. Shall they then re-animate human bodies and enter life again ? or shall they be annihilated ? Here we are again driven to the same issue, **HINDOOISM—OR DARK ANNIHILATION**—O that our author may pause and think, before it be for ever too late.

